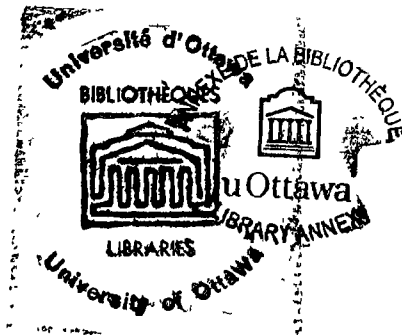


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DENOMINATIONAL IMPLICATIONS OF THE RELIGIOUS
NATURE OF LOGOTHERAPY

by Reuven P. Bulka

Thesis presented to the Department of
Religious Studies of the University of
Ottawa as partial fulfillment of the
requirements for the degree of Doctor
of Philosophy



Ottawa, Canada, 1971

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ACKNOWLEDGMENTS

This thesis was prepared under the supervision of Timothy V. Hogan, Ph.D., of the Faculty of Arts, Department of Religious Studies, of the University of Ottawa.

CURRICULUM STUDIORUM

Reuven P. Bulka was born June 6, 1944, in London, England. He received the Bachelor of Arts degree in Philosophy from the City College of the City University of New York, in 1966. He was ordained as Rabbi by the Rabbi Jacob Joseph Rabbinical Seminary, New York City, in 1966. He received the Master of Arts degree in Religious Sciences from the University of Ottawa, Ottawa, Ontario, in 1969. The title of his thesis was An Analysis of the Viability of Frankl's Logotherapeutic System as a Secular Theory.

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INTRODUCTION

Logotherapy, the school of psychotherapy founded by Viktor E. Frankl, is an addition to clinical psychology and psychiatry which is gaining considerable attention.

Logotherapy is underlined by the quest to give meaning to man's existence. It asserts the unconditional meaningfulness of man's existence, and attempts to extend this meaning into the sphere of suffering and death. Through giving meaning to all life circumstances, logotherapy hopes to cure the despair born of a feeling of meaninglessness, and the resultant noogenic neuroses.

Frankl claims that every psychotherapy has a concept of man.¹ Logotherapy itself is based on a philosophy of life and concept of man which has application for the clinical situation. The philosophy of life and how man relates to it, in the logotherapeutic view, has given impetus to varied comments regarding the logotherapeutic philosophy. Some even see logotherapy as being primarily a philosophy.²

1 Viktor E. Frankl, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Bantam Books, 1967, p. xvi.

2 Edith Weisskopf-Joelson, "Logotherapy and Existential Analysis," Acta Psychotherapeutica, Vol. 6, 1958, p. 198.

There are those who see logotherapy as related, in differing degrees of intensity, to a religious world view. The term religious is taken here and throughout the thesis in its broadest sense, as expressing belief in God. Others link the notions of logotherapy to the more specific denominational areas of Christianity and Judaism.

There is thus a pull exerted on logotherapy to extend itself into the domain of religion, as well as attempts to relate logotherapy to specific denominations of religion. No one has as yet fully explored these claims. Also, the exact nature of logotherapy as it relates to religion in its broadest sense, and whether it is the expression of any denominational theology, have not been studied.

This thesis proposes to explore the religious nature of logotherapy, and will attempt to show that logotherapy, whilst it may be related to specific denominations, is essentially non-denominational in character.

In the process of studying the implications of the religious nature of logotherapy for denominations, this thesis will analyze the work of Frankl relative to the thesis problem, as well as the writings of the many students of logotherapy. It will attempt to deduce, from the works of Frankl himself, the nature of logotherapy and its relation to religion in its broadest sense, as well as to

specific denominations. The outside sources relating logotherapy to religion and specific denominations will likewise be studied deductively in order to understand the nature of logotherapy.

Finally, after having studied these works, the thesis will attempt to establish specific conclusions regarding the relation of logotherapy to denominations. It will endeavor to show that logotherapy is essentially non-denominational.

The first chapter will present the literature in the field of logotherapy. It will separately present the works of Viktor Frankl, the founder of logotherapy, and other commentators in the area of logotherapy. The main direction of the chapter will be towards establishing a foundation to serve as a base for the present study. It will be shown how the present study is demanded by virtue of a constrictedness within logotherapy arising from its attempt to maintain a secular stance, and also by virtue of the different pulls exerted on logotherapy from the general area of religion and of two particular faiths, Christianity and Judaism. Through the review of the literature it will be possible to embark on the main thesis problem, to determine the implications of the religious nature of logotherapy as it relates to denominations and to theology.

The second chapter presents, in a condensed form, an outline of the philosophical system underlying logotherapy. It will show how many of the basic tenets of logotherapy indicate a religious posture.

Having presented an outline of logotherapy and its orientation towards religion, the third chapter will probe into the relation of logotherapy to religion. The study will begin with a presentation of the personal beliefs of Frankl and how they affect his logotherapeutic system. The next section will project the insistence of Frankl on keeping a strict border between logotherapy and religion, and how this border is difficult to maintain. The final section will offer evidence from other sources pointing to the fact that logotherapy actually steps into the domain of religion.

The fourth and fifth chapters will attempt to extend the indications of the third chapter that logotherapy is fundamentally religious in nature, in two specific directions. The fourth chapter will analyze the suggestions presented by various students of logotherapy linking it to Christianity; while the fifth chapter will study the suggestions of some that logotherapy is linked to Judaism. It will project, in the first section, some general remarks by Frankl and others regarding the relation

of logotherapy to Judaism. The second section will study the particular areas treated by logotherapy and Judaism and how they relate to each other.

The sixth chapter, basing itself on the previous chapters, will analyze the denominational implications of the religious nature of logotherapy. It will try to reconcile the pull exerted on logotherapy from different theological directions. The final section of the chapter will attempt to show that the notion of super-meaning in logotherapy is, by Frankl's own definition, a religious concept, and how this concept of super-meaning relates to the implications of logotherapy regarding denominations.

The concluding chapter summarizes the points pertinent to the central problem of the thesis, and draws conclusions from these points regarding logotherapy and religion. Also, some suggestions for future research are given.

CHAPTER I

REVIEW OF THE LITERATURE

Viktor E. Frankl is the founder of a school of psychotherapy known as logotherapy. Logotherapy is a psychotherapy which is underlined by an emphasis on the spiritual dimension in man:

Man lives in three dimensions: the somatic, the mental, and the spiritual. The spiritual dimension cannot be ignored, for it is what makes us human.¹

Logotherapy accentuates the primariness of man's desire to find a meaning in life. "According to logotherapy, the striving to find a meaning in one's life is the primary motivational force in man."²

Frankl's emphasis on the spiritual dimension and his focusing on the meaning of existence raise the possibility that logotherapy is in some way related to religion. Frankl himself denies this, but the denial itself does not nullify the possibility that, in spite of Frankl's insistence to the contrary, logotherapy points in the direction of faith,

¹ Viktor E. Frankl, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Bantam Books, 1967, p. ix-x.

² -----, Man's Search for Meaning: An Introduction to Logotherapy, New York, Washington Square Press, 1968, p. 154.

expresses a generally religious outlook, or is even possibly the expression of a specific denominational religion.

This chapter will attempt to establish, within the context of the literature on logotherapy by Frankl and others, the basis for a study of the relation of logotherapy to religion and specific denominations of religion.

The chapter will be divided into two sections. The first section presents the literature by Frankl leading up to the main thesis problem. The second section presents those secondary sources which consider the possible links between logotherapy and religion. These sources will show that the present study is born out of the many observations of various individuals taking different approaches. Generally all of these authors relate to the realm of religious psychology.

1. The Works of Viktor E. Frankl.

Viktor E. Frankl has written extensively on the school of logotherapy and its basic fundamentals. His book of an autobiographic nature, Man's Search for Meaning, relates his experiences in the concentration camps in the second world war and how he was able to survive and give others the will to survive through the conviction that life

possessed unconditional meaning.³ The book goes on to present a skeletal outline of the basic concepts of logotherapy,⁴ and extends some of Frankl's personal experiences into the framework of logotherapy.

Frankl gives a more pronounced and exact presentation of the logotherapeutic thesis in his major work The Doctor and the Soul, where he develops the concept of meaning as it applies to life itself, death, suffering, work, and love.⁵ He applies himself to the question of life's meaningfulness as it applies to these aforementioned categories. He goes into great detail to develop the idea of unconditional meaning in spite of suffering or impending death. Frankl, in expounding on these areas, acknowledges the advantage of the religious person in facing suffering and death, but insists that even the non-religious person is able to see meaning in these circumstances. Without going into precise details as to how his philosophy relates to specific denominations, Frankl sets a tone which he adheres to unyieldingly, that logotherapy must be available to everyone, religious or non-religious. It is this insistence which gives rise to the question of whether a

3 Ibid., p. 3-148.

4 Ibid., p. 151-214.

5 Frankl, The Doctor and the Soul, p. ix-140.

philosophical system can be all things to all people, whether logotherapy can be secular and religious at the same time. Another major work offers a series of articles by Frankl developing specific notions of logotherapy.⁶ The relevant articles in this work are also found in journals to which they were originally presented.

Frankl's latest book, The Will to Meaning, presents an up-to-date projection of the foundations and applications of logotherapy.⁷ It also contains a chapter giving Frankl's personal views on religion and how logotherapy leads up to religion but does not actually enter it.⁸

In addition to these works, Frankl has published numerous articles. Most of these articles are basically restatements of the main tenets and applications of logotherapy, though occasionally the concentration on a specific area gives added understanding to the views of logotherapy.

In one particular article, "Logos and Existence in Psychotherapy,"⁹ Frankl presents a clear view of what he

6 Viktor E. Frankl, Psychotherapy and Existentialism: Selected Papers on Logotherapy, New York, Simon and Schuster, 1968, p. 1-181.

7 -----, The Will to Meaning: Foundations and Applications of Logotherapy, New York and Cleveland, World Publishing Co., 1968, p. 3-141.

8 Ibid., p. 142-157.

9 -----, "Logos and Existence in Psychotherapy," American Journal of Psychotherapy, Vol. 7, 1953, p. 8-15.

means by the spiritual dimension in man. He sharply delineates between those areas where it is possible to use the categories of healthy and sick, and the spiritual dimension, where the categories are true or false. Logotherapy concerns itself with the problems of the spirit.

In an article entitled "The Will to Meaning,"¹⁰ Frankl expounds on the idea of unconditional meaning. He goes on to indicate that the religious person has a distinct advantage in seeing meaning in a situation of potential despair. Frankl even intimates that only the religious person can respond positively to life under all conditions.

Frankl develops, in his article "The Spiritual Dimension in Existential Analysis and Logotherapy,"¹¹ a clear view of the dynamics that take place in the spiritual dimension. He describes the tension in man between his subjective state and the objective values he attempts to actualize.

In "Religion and Existential Psychotherapy,"¹² Frankl emphasizes that in order to properly understand man,

¹⁰ Viktor E. Frankl, "The Will to Meaning," Journal of Pastoral Care, Vol. 12, 1958, p. 82-88.

¹¹ -----, "The Spiritual Dimension in Existential Analysis and Logotherapy," Journal of Individual Psychology, Vol. 15, 1959, p. 157-165.

¹² -----, "Religion and Existential Psychotherapy," Gordon Review, Vol. 6, 1961, p. 2-10.

the totality of life experiences must be taken into account. This includes man's struggle to find meaning even in suffering.

In "The Philosophical Foundations of Logotherapy,"¹³ Frankl outlines what he considers the fundamental principles underlying logotherapy. They are: (i) freedom of will, which indicates that man's actions are his own and he thus has the responsibility to choose; (ii) will to meaning, which asserts that man's desire to find a meaning to his existence is the primary motivational force in the human being; and (iii) the meaning of life, which asserts that life contains objective meaning to which man orients himself.

In another article, "Self-Transcendence as a Human Phenomenon,"¹⁴ Frankl develops the idea that man's existence is essentially self-transcendence towards objective values. He insists that man is not driven to these values but is rather pulled by them.

¹³ Viktor E. Frankl, "The Philosophical Foundations of Logotherapy," in Erwin W. Straus (ed.), Phenomenology: Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 43-59.

¹⁴ -----, "Self-Transcendence as a Human Phenomenon," Journal of Humanistic Psychology, Vol. 6, 1966, p. 97-106.

Frankl elaborates, in "What is Meant by Meaning?",¹⁵ on his notion of objective meaning and objective values. He asserts that values are not to be given but to be found. He insists that the logotherapist can only open up the world of values to the patient, and should not impose a value system on the patient.

In an article entitled "Time and Responsibility,"¹⁶ Frankl develops his views regarding the meaningfulness of death in the human situation, and that life would lose meaning if man could live forever. He also presents his notion that man's past is his true future, that his deeds are stored for eternity.

In Three Lectures on Logotherapy¹⁷ Frankl expounds on the major concepts of logotherapy and their implications for the contemporary situation. He also discusses the role of religion in man and in society and its projected future.

In addition to his English works, Frankl has also written books and articles in German. Notable amongst them are Der Unbewusste Gott in which Frankl offers evidence for

¹⁵ Viktor E. Frankl, "What is Meant by Meaning?", Journal of Existentialism, Vol. 7, 1966, p. 21-28.

¹⁶ -----, "Time and Responsibility," Existential Psychiatry, Vol. 1, 1966, p. 361-366.

¹⁷ -----, Three Lectures on Logotherapy, Brandeis, California, Brandeis Institute, July 1966.

his notion of the spiritual unconscious in man and repressed religiousness; Homo Patiens in which Frankl discusses the question of meaning in suffering; Logos und Existenz where he presents the topical problems of the times and an attempt to understand the person; and Zeit und Verantwortung where he discusses the idea of time as a tool for man to realize his life responsibility. For the purposes of this presentation Frankl's ideas find their expression in his English works, so that this work will concentrate on his English publications.

In reading through the literature presented by Frankl, the suspicion that logotherapy is oriented toward faith is hard to suppress. Based primarily on the works here presented, this researcher attempted to construct a philosophical framework within logotherapy,¹⁸ motivated by the lack of a clear systematic approach within Frankl's writings. It was found that for logotherapy to maintain its viability, an admission of faith would be necessary. The significant points of this work are condensed in the second chapter of this work. Frankl was recently confronted

¹⁸ Reuven P. Bulka, An Analysis of the Viability of Frankl's Logotherapeutic System as a Secular Theory, Master's thesis presented to the Department of Religious Studies of the University of Ottawa, Ontario, July 1969, vii-105 p.

with the possibility that logotherapy finds its complementation in the Talmud. His reaction¹⁹ to this likelihood revealed much about the nature of Frankl the man as well as what motivated him to insist on the secularity of logotherapy.

Whilst many people have advanced generalities regarding the nature of logotherapy, no one has as yet fully explored the full implications of the possibility that logotherapy is founded on a religious base. Besides the possible complementary relationship between logotherapy and the Talmud, there is the added possibility logotherapy might have much in common with Christianity. This thesis thus proposes to investigate the relation of logotherapy to religion, and to the specific denominations of Judaism and Christianity. The necessity for the present project is further indicated in the light of the comments of other students of logotherapy pertaining to its conceptual foundations. This will be elaborated upon in the next section.

¹⁹ See Appendix 2, Excerpts from Comments of Dr. Viktor E. Frankl on Logotherapy and the Talmud by Rabbi Reuven P. Bulka, Transcript of Recorded Conversation, San Diego, Logotherapy Institute, July 2, 1970.

2. Secondary Sources.

This section attempts to present the views of other authors regarding the relation of logotherapy to religion, and to explain the reason for the present study in the light of these writings.

Many writers in presenting logotherapy maintain the distinctiveness avowed by Frankl between the domains of psychotherapy and religion, with a possible exception.²⁰

However, there are many who, in their presentation of logotherapy, see a connection between its views and theology.^{21,22,23,24} It is even called by Birnbaum para-

²⁰ James H. Vanderveldt and Robert P. Odenwald, Psychiatry and Catholicism, New York, McGraw-Hill, 1952, p. 179.

²¹ Joseph B. Fabry, The Pursuit of Meaning: Logotherapy Applied to Life, Boston, Beacon Press, 1968, p. 18-19.

²² Donald F. Tweedie, Jr., Logotherapy and the Christian Faith: An Evaluation of Frankl's Existential Approach to Psychotherapy, Grand Rapids, Michigan, Baker Book House, 1965, p. 146.

²³ Edith Weisskopf-Joelson, "Logotherapy and Existential Analysis," Acta Psychotherapeutica, Vol. 6, 1958, p. 198.

²⁴ Paul E. Johnson, "Logotherapy: A Corrective for Determinism," Christian Advocate, Vol. 5, 1961, p. 13.

religious in its aspect of meaning.²⁵ A particular analysis of logotherapy strongly attacks the incompleteness of its system.²⁶ The attack is directed at the hesitancy to admit the concept of God into its system.²⁷

In the face of these comments it becomes vital to understand in depth the relation between logotherapy and religion. These and other observations are passing remarks or criticisms which, by the nature of the presentation, do not treat the problem of religion in logotherapy in great detail.

Added to this are the attempts by various writers to link logotherapy to a specific denomination. Tweedie writes in detail about the conceptual link between logotherapy and Christianity.²⁸ He sees common ground between the logotherapeutic concept of the spirit and the biblical concept of the heart. He relates the logotherapeutic notion of transcendence to the biblical notion that man can only be understood in relation to his Creator. Tweedie

25 Ferdinand Birnbaum, "Frankl's Existential Psychology from the Viewpoint of Individual Psychology," Journal of Individual Psychology, Vol. 17, 1961, p. 163.

26 Magda B. Arnold and John A. Gasson, The Human Person, New York, Ronald Press, 1954, p. 462-492.

27 Ibid., p. 483-487.

28 Tweedie, op. cit., p. 153-179.

even develops a specific branch of logotherapy which he calls Christian Logotherapy.²⁹

Leslie expounds on interpretations of New Testament incidents in the light of the logotherapy of Frankl,³⁰ in which he sees a link between the logotherapeutic concept of man's responsibility and responsibility in Christianity. He also relates the notions of values and the will to meaning found in logotherapy to Christianity, as well as seeing common ground in the respective approaches to suffering. Besides these explicit areas relating logotherapy to Christianity, the work of Leslie is an implicit linking of logotherapy to Christianity.

Fox, too, sees areas of agreement between logotherapy and Christianity.³¹ In the light of general statements by previously named authors, the suggestions of Tweedie, Leslie, and Fox relating logotherapy to Christianity gain added significance and lend impetus to a study of the link between logotherapy and Christianity.

29 Donald F. Tweedie, Jr., The Christian and the Couch: An Introduction to Christian Logotherapy, Grand Rapids, Michigan, Baker Book House, 1963, 240 p.

30 Robert C. Leslie, Jesus and Logotherapy: The Ministry of Jesus as Interpreted Through the Psychotherapy of Viktor Frankl, New York and Nashville, Abingdon Press, 1965, 144 p.

31 Douglas A. Fox, "Logotherapy and Religion," Religion in Life, Vol. 34, 1965, p. 240.

Another dimension is given to the problem through the studies linking logotherapy with Judaism. A number of articles have been written expressing, in one form or another, the link between logotherapy and Judaism. This is partly motivated by the avowed Jewishness of Frankl himself.

Grollman³² asserts in general terms that Frankl's writings are comprised of quotations from Jewish sources and that his work breathes the very spirit of Judaism.

Grossman,³³ besides reiterating the general feeling of Grollman, relates logotherapy to Judaism with regard to the concept of suffering, as well as comparing Frankl's concept of repentance with the Judaic notion of repentance.

Salit,³⁴ who also sees a general relatedness of logotherapy to Judaism, sees parallels between the logotherapeutic notions of freedom, self-transcendence, and the self-defeating nature of the pleasure principle, and their counterparts in Judaism.

³² Earl A. Grollman, "The Logotherapy of Viktor E. Frankl," Judaism, Vol. 14, 1965, p. 22-24.

³³ Nathan Grossman, "The Rabbi and the Doctor of the Soul," The Jewish Spectator, Vol. 34, 1969, p. 8-12.

³⁴ Norman Salit, "Judaism and Psychotherapy," in Abraham Burstein (ed.), The Worlds of Norman Salit, New York, Bloch Publishing, 1966, p. 288-308.

Frankl himself looks into the relatedness of logotherapy and Judaism.³⁵ In addition, he is willing to admit a complementary link between logotherapy and the Talmud.³⁶

Are the attempts to link logotherapy to Christianity and Judaism significant for each other? That is to say, does the claim to Judaism negate the claim to Christianity, and vice versa? These are issues which arise out of the literature in the field of logotherapy relating to religion.

An attempt will be made to extend the various statements of logotherapy as compatible to religion, to Christianity, and to Judaism, by exploring the denominational nature of logotherapy.

This chapter attempted to outline in brief the literature in the field of logotherapy relating it to religion. It indicated a pull being exerted on logotherapy by religion in its broadest sense, as well as specific pulls in the direction of Christianity and Judaism.

As no one has as yet attempted to analyze the significance of these pulls, the present thesis proposes to explore the religious nature of logotherapy, and how it relates to the pulls exerted on logotherapy. It will attempt to show that logotherapy, whilst being related in

³⁵ Frankl, "Friday Lecture," in Three Lectures on Logotherapy, p. 1.

³⁶ See Appendix 2, p. 134-137.

some way to specific denominations, is essentially non-denominational in character.

The next chapter will present a brief sketch of the logotherapeutic system of Viktor Frankl pointing to its religious orientation.

CHAPTER II

THE NATURE OF LOGOTHERAPY

The preceding chapter presented a review of the literature relative to the connection between logotherapy and religion. It focused on the many ways the nature of logotherapy has been extended. This chapter offers a presentation of evidence regarding the nature of logotherapy. A viewing of logotherapy indicates that its fundamental concepts point in the direction of religion. This chapter, in evidencing this directedness, will attempt to condense the various points elaborated upon in a previous work¹ by the researcher.

Logotherapy is a system which asserts that "the striving to find a meaning in one's life is the primary motivational force in man."² The meaning potential in man is actualized in the spiritual dimension. Viktor Frankl, the founder of logotherapy, asserts, "The spiritual dimension cannot be ignored, for it is what makes us human."³

1 Reuven P. Bulka, An Analysis of the Viability of Frankl's Logotherapeutic System as a Secular Theory, Master's thesis presented to the Department of Religious Studies of the University of Ottawa, Ontario, July 1969, vii-105 p.

2 Viktor E. Frankl, Man's Search for Meaning: An Introduction to Logotherapy, New York, Washington Square Press, 1968, p. 154.

3 -----, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Bantam Books, 1967, p. ix-x.

The three basic assumptions upon which logotherapy is founded are: (i) freedom of will; (ii) will to meaning; and (iii) meaning of life.⁴

According to Frankl, man is always free to act in accordance with his volition. Man may be limited by conditions, but his freedom always exists in some form:

Needless to say, the freedom of a finite being such as man is a freedom within limits. Man is not free from conditions, be they biological or psychological in nature; but he is, and always remains, free to take a stand toward these conditions, he always retains the freedom to choose his attitude toward them.⁵

Man's freedom of will means that the decisions man makes are his own. "Man ultimately decides for himself!"⁶

The will to meaning principle states that man wills to meaning, rather than to pleasure or power.⁷ Frankl asserts that the will to pleasure is self-defeating, and the will to power only a means rather than an end in itself. The primary direction of man is towards realizing meaning in life.⁸

The meaning of life, the meaning man searches for, is outside his self, and is thus actualized in self-transcendence rather than in self-actualization. "Human

⁴ Viktor E. Frankl, "The Philosophical Foundations of Logotherapy," in Erwin W. Straus (ed.), Phenomenology: Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 43.

⁵ Ibid., p. 44.

⁶ -----, The Doctor and the Soul, p. xvii.

⁷ -----, "The Philosophical Foundations of Logotherapy," p. 47.

⁸ Ibid., p. 47-49.

existence is essentially self-transcendence rather than self-actualization."⁹ The meaning of life is beyond the self, and man must focus beyond himself in life to attain meaning. "Existence falters unless it is lived in terms of transcendence toward something beyond itself."¹⁰ The beyond Frankl speaks of is the objective world of values.

It is the contention of the author that an adequate view of man can only be properly formulated when it goes beyond homeostasis, beyond self-actualization, to that sphere of human existence in which man chooses what he will do and what he will be in the midst of an objective world of meanings and values.¹¹

Man is "pulled by meaning,"¹² and his existence is conceived as containing a tension between the subjective, his self, and the objective, values and meaning.¹³

Values, according to Frankl, are divided into three categories: (i) creative values, or what man gives to life; (ii) experiential values, or what man takes from the world in terms of his experience; and (iii) attitudinal values, or the stand man takes towards an unchangeable aspect of

9 Frankl, Man's Search For Meaning, p. 175.

10 -----, "The Philosophical Foundations of Logotherapy," p. 53.

11 Ibid., p. 50-51.

12 -----, "Self-Transcendence as a Human Phenomenon," Journal of Humanistic Psychology, Vol. 6, 1966, p. 100.

13 -----, "The Spiritual Dimension in Existential Analysis and Logotherapy," Journal of Individual Psychology, Vol. 15, 1959, p. 158.

his existence.¹⁴ Man gives meaning to his life by realizing values.¹⁵

The notion of objective values leads to the problem of what is the source for these values. This invites theological possibilities, and creates difficulties for maintaining logotherapy as a secular system, which Frankl feels obliged to do.¹⁶

Frankl's notion of objective values leads to the concept of the unconditional meaning of life, that is, that life contains meaning even in suffering,¹⁷ and in spite of, or, according to Frankl, because of death.¹⁸

Frankl attempts to give meaning to suffering by opening up possibilities that exist beyond the suffering.¹⁹ This, however, is really meaning beyond the suffering, not meaning of the suffering itself.

Frankl admits that the ultimate meaning of suffering belongs in the realm of the unknown.

14 Frankl, The Doctor and the Soul, p. 34-36.

15 Ibid., p. 36.

16 -----, "The Philosophical Foundations of Logotherapy," p. 54

17 -----, The Doctor and the Soul, p. xii.

18 Ibid., p. 52.

19 -----, Man's Search For Meaning, p. 115.

Is it not conceivable that there is still another dimension possible, a world beyond man's world; a world in which the question of an ultimate meaning of human suffering would find an answer?²⁰

In his approach to suffering, Frankl again tends almost unwittingly into the domain of theology. However, the most he will admit logotherapy to is the right of the therapist to make use of an existent faith in the clinical situation.²¹

Frankl insists that even the fact of death does not detract from the meaningfulness of life. In fact, "Without suffering and death human life cannot be complete."²²

Death, the finiteness of human existence, carries with it the imperative to act in the face of the termination of life.

Now, does death really decrease the meaningfulness of life? On the contrary. For what would our lives be like if they were not finite in time, but infinite? If we were immortal, we could legitimately postpone every action forever. [...] But in the face of death as absolute finis to our future and boundary to our possibilities, we are under the imperative of utilizing our lifetimes to the utmost [...]²³

20 Ibid., p. 187.

21 Viktor E. Frankl, "Existential Escapism," Motive, Vol. 24, 1964, p. 14.

22 -----, Man's Search For Meaning, p. 106.

23 -----, The Doctor and the Soul, p. 52.

Again, death contains meaning in life, but the actual meaning of death has not been uncovered.

Frankl sees the finiteness of man as eliciting a response from man, and thus forging responsibility.²⁴ The response is a qualitative entity, and is judged according to the effort rather than the quantitative results.²⁵

Frankl recognizes that man needs a positive outlook towards the future in order to live the present meaningfully.²⁶ However, in the face of death, not only of an individual, but of society in general, what meaning can there be?

Frankl attempts to solve the problem in the following:

Even what we have forgotten, what has escaped from our consciousness, remains preserved in the past; it cannot be eliminated, it 'is' and remains part of the world.²⁷

This approach might satisfy the isolated individual, but from the total perspective remains inadequate, for if the entire universe is faced with termination, what remains stored is irrelevant. The problem becomes a problem of

²⁴ Ibid., p. 60.

²⁵ Ibid., p. 53.

²⁶ Ibid., p. 33.

²⁷ Viktor E. Frankl, "Time and Responsibility," Existential Psychiatry, Vol. 1, 1966, p. 363.

ultimate meaning. Here Frankl admits this is an unknown, and involves trust:

Now it is my contention that man really could not move a limb unless deep down to the foundations of existence, and out of the depths of being, he is imbued by a basic trust in the ultimate meaning²⁸

Frankl acknowledges the advantage of a religious man in facing death,²⁹ and proposes the concept of super-meaning for the non-religious person.³⁰ This super-meaning implies that what is beyond is an unknown, and is beyond the grasp of the individual.³¹ The implications of super-meaning as being a concept of afterlife again manifest a religious thrust in logotherapy.

Frankl's concept of love emphasizes the spiritual, or distinctly human aspect, of the person:³²

Love is living the experience of another person in all his uniqueness and singularity [...] In love the beloved person is comprehended in his very essence, as the unique and singular being that he is; he is comprehended as a Thou, and as such is taken into the self.³³

28 Viktor E. Frankl, The Will to Meaning: Foundations and Applications of Logotherapy, New York and Cleveland, World Publishing Company, 1968, p. 150.

29 -----, "The Will to Meaning," Journal of Pastoral Care, Vol. 12, 1958, p. 87.

30 -----, Man's Search For Meaning, p. 187.

31 Ibid., p. 187-188.

32 -----, The Doctor and the Soul, p. 108.

33 Ibid., p. 106-107.

According to Frankl, love manifests the human exercise of self-transcendence towards values and people outside the self. As such, it forms a vital part of the basic dynamics of human existence as proposed by logotherapy.

Loving and serving a cause on the command of one's conscience are the principal manifestations of this self-transcendent quality of human existence [...]³⁴

Frankl asserts that love opens up to the lovers the world of values.³⁵ In this process the personalities of the lovers themselves are developed.

In the mutual surrender of love, in the giving and taking between two people, each one's own personality comes into its own.³⁶

Frankl insists that the spiritual union of the partners is the primary phenomenon of love,³⁷ and sex gains its valid expression as the language of true love. "[...] the sexual act is for the lover the expression of a spiritual intention."³⁸

³⁴ Viktor E. Frankl, "The Task of Education in an Age of Meaninglessness," in Sidney S. Letter (ed), New Prospects for the Small Liberal Arts College, New York, Teachers College Press, 1968, p. 44.

³⁵ -----, The Doctor and the Soul, p. 107.

³⁶ Ibid., p. 117.

³⁷ -----, Man's Search For Meaning, p. 177.

³⁸ -----, The Doctor and the Soul, p. 113.

This is so because "[...] for the real lover the physical, sexual relationship remains a mode of expression for the spiritual relationship which his love really is [...]."³⁹

Frankl, in speaking of human existence as a dialogue between I and thou, declares:

[...] we must recognize that this dialogue defeats itself unless I and Thou transcend themselves to refer to a meaning outside themselves.⁴⁰

This would indicate that the I-thou relation that is love is ultimately bound to an objective value set, again pointing to the inherent religious quality in logotherapy.

Frankl sees work as linked to the task of man in life.

Work usually represents the area in which the individual's uniqueness stands in relation to society and thus acquires meaning and value.⁴¹

Work is thus a potential source of meaning in one's life, and may be crucial to the realization of man's life task. However, Frankl cautions against identifying work as the life task.⁴² Work is a potential for values and meaning,

39 Ibid., p. 112-113.

40 Frankl, The Will to Meaning, p. 8.

41 -----, The Doctor and the Soul, p. 95.

42 Ibid., p. 99.

but the ultimate expression of its meaningfulness depends on the human quality given to it.⁴³

Thus, work, in its sociological context, is one of the ways man answers the call of life. What is meant by life? What is implied in the notion that life calls man to an assignment?

Frankl attempts the following explication:

[...] existential analysis teaches people to see life as an assignment. But the following addendum must be made: There are people who go a step further, who, as it were, experience life in a further dimension. They also experience the authority from which the task comes. They experience the taskmaster who has assigned the task to them.⁴⁴

The secularist, then, sees life as a task, but has no idea where the task imperative emanates from. Again, it appears Frankl has created a secular system out of a basically religious outlook. In order to make logotherapy available to everyone, the theological aspect is cut off, and made optional. However, it is difficult to conceive of a life task, and responsibility to that task, without a notion of responsibility to someone.

This chapter presented the basic framework of the logotherapeutic system of Viktor Frankl. It did not go into the detailed implications of the different notions of

⁴³ Ibid., p. 8-9.

⁴⁴ Ibid., p. 47.

suffering, death, love, and work, but concentrated on the nature of logotherapy in its fundamental structure. It provided evidence that logotherapy is basically a religious system. The next chapter will explore how Frankl views the relation of logotherapy to religion, as well as how other students of logotherapy view the relation of logotherapy to religion.

CHAPTER III

THE RELATION OF LOGOTHERAPY TO RELIGION

The previous chapter presented the framework of logotherapy as it projects onto human existence. It was shown that the nature of logotherapy is religious. This chapter attempts to explore further the implications of the religious nature of logotherapy by gaining an understanding of the relation of logotherapy to religion. The approach is divided into three sections: (1) understanding the religious stance of Viktor E. Frankl, the father of logotherapy; (2) analyzing the attitude of logotherapy towards religion in the view of Frankl; and (3) presenting the views of other students of logotherapy on the relation of logotherapy and religion.

1. The Personal Beliefs of Frankl.

This section presents the personal views of Frankl concerning religion, as well as an insight into the religious leanings of Frankl. It is appropriate to understand the stance Frankl himself takes towards religion before attempting to understand the relation of logotherapy to religion.

When asked whether he was a formally religious man, Frankl replied, "Let me be 100 per cent European by not

answering this question."¹ At another occasion, Frankl was a little more revealing, asserting that, "I commit myself to transcendence [...]." A great problem encountered in studying Frankl's logotherapy is where to 'draw the line between what Frankl asserts as personal belief and what Frankl asserts on behalf of logotherapy. Frankl himself is aware of the distinction that must be maintained between personal conviction and the logotherapeutic system. He asserts, "I commit myself to transcendence, but I do not let myself be enticed to commit logotherapy to transcendence."³ The nature of Frankl's religious conviction does not always allow for maintaining this strict boundary between the personal and the logotherapeutic.

Regarding the notion of ultimate meaning which is central to logotherapy, Frankl asserts:

1 Mary H. Hall, "A Conversation with Viktor Frankl of Vienna," Psychology Today, Vol. 1, 1968, p. 63.

2 See Appendix 2, Excerpts from Comments of Dr. Viktor E. Frankl on Logotherapy and the Talmud by Rabbi Reuven P. Bulka, Transcript of Recorded Conversation, San Diego, Logotherapy Institute, July 2, 1970, p. 138.

3 Ibid.

I would say that the ultimate meaning, or as I prefer to call it, the supra-meaning is no longer a matter of thinking but rather a matter of believing. We do not catch hold of it on intellectual grounds but on existential grounds, out of our whole being, i.e., through faith.

But it is my contention that faith in the ultimate meaning is preceded by trust in an ultimate being, by trust in God.⁴

Is this Frankl only, or is it also logotherapy?

The following statement clarifies this problem:

Allowance must be made for the fact that not everything I am going to present in the framework of this chapter is a tenet of logotherapy. By the very nature of the subject matter I cannot but include the confession of many personal convictions on the borderline between theology and psychiatry.⁵

It may be safely assumed that the personal beliefs of Frankl are inclined towards faith in God.

The spontaneous nature of this faith is illustrated in the reaction of Frankl after being liberated from the concentration camps:

One day, a few days after the liberation, I walked through the country past flowering meadows, for miles and miles, toward the market town near the camp. Larks rose to the sky and I could hear their joyous song. There was no one to be seen for miles around; there was nothing but the wide earth and sky and the larks' jubilation and the freedom of space. I stopped, looked around, and up to the sky--and then I went down on my knees. At that moment there was very

⁴ Viktor E. Frankl, The Will to Meaning: Foundations and Applications of Logotherapy, New York and Cleveland, World Publishing Company, 1968, p. 145.

⁵ Ibid., p. 142.

little I knew of myself or of the world--I had but one sentence in mind--always the same: "I called to the Lord from my narrow prison and He answered me in the freedom of space."⁶

Some of the ideas proposed by Frankl which reflect his faith are so generalized they suggest more than a personal stance. Frankl asserts, "The true discovery of man, the inventio hominis, occurs in the imitatio Dei."⁷ Frankl himself questions whether faith is a necessity for the human condition:

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.⁸

Human responsibility, to attain viability, reaches toward the idea of God. This is, at least, the conviction of Frankl, and removing it from the dimension of logotherapy eliminates a vital meaning factor from the logotherapeutic system.

6 Viktor E. Frankl, Man's Search For Meaning: An Introduction to Logotherapy, New York, Washington Square Press, 1968, p. 141-142.

7 -----, Logos und Existenz, Wien, Amandus Verlag, 1951, p. 64, quoted by Donald F. Tweedie, Jr., Logotherapy and the Christian Faith: An Evaluation of Frankl's Existential Approach to Psychotherapy, Grand Rapids, Michigan, Baker Book House, 1965, p. 34.

8 -----, Handbuch der Neurosenlehre und Psychotherapie, Wien, Urban and Schwartzberg, 1957, p. 694, quoted by Tweedie, op. cit., p. 62.

A key notion in logotherapy is that life possesses unconditional meaning. Unconditional meaning becomes a problem in the face of suffering and death. Here Frankl admits the advantage of the religious person:

But even then the religious person is immune to despair, for he knows that even then an invisible witness is present, God, and that God still expects something from him. The religious man experiences his existence not only as a concrete task but as a personal mission which is given to him by a personal Being. Thus he sees his task transparently, namely, in the light of Transcendence; he alone can "in spite of all say 'yes' to life" under all conditions and circumstances--in spite of all: in spite of distress and death.⁹

Again, it would be difficult to assign this statement merely to the realm of Frankl's personal conviction, though there can be little doubt he personally leans in the direction of a Deity.

The situation becomes even more acute in light of Frankl's theory of repressed religiousness:

[...] this apparently immanent relationship of man to transcendence can be unconscious, and even repressed. For example, there is not only such a thing as unconscious, repressed sexuality, but also unconscious, repressed religiousness.¹⁰

⁹ Viktor E. Frankl, "The Will to Meaning," Journal of Pastoral Care, Vol. 12, 1958, p. 87.

¹⁰ -----, "Religion and Existential Psychotherapy," Gordon Review, Vol. 6, 1961, p. 5.

This is a statement by Frankl based on clinical theory, and leads toward the idea that logotherapy cannot divorce itself from the religious.

Frankl acknowledges that the ultimate meaning of suffering is found in the sphere of theology.

He says that, "The calculation of human suffering can be computed only in Transcendence; in immanence it remains an open question."¹¹

It appears that, wittingly or unwittingly, the religious faith which is unquestionably a part of Frankl flows over into his system of logotherapy. Having established the religious element in the person of Frankl, the next section will attempt to discover how Frankl himself views the relation of logotherapy to religion.

2. Frankl's View on the Relation of Logotherapy to Religion.

This section will attempt an understanding of how Frankl relates his logotherapy to the domain of religion.

Frankl recognizes that the very nature of logotherapy invites the problem of its relation to religion:

¹¹ Viktor E. Frankl, Homo Patiens: Versuch Einer Pathodizee, Wien, Franz Deuticke, 1950, p. 115, quoted by Tweedie, op. cit., p.146.

The area we have entered with our logotherapy, and, above all, with existential analysis, is a borderland between medicine and philosophy. Medical ministry operates along a great divide--the dividing line between medicine and religion. Anyone who walks along the frontier between two countries must remember that he is under surveillance from two sides. Medical ministry must therefore expect wary glances; it must take them into the bargain.¹²

The first requirement in clarifying the difference between logotherapy and religion is to understand what is meant by the spiritual dimension. According to logotherapy, the essential aspect of human existence as a meaningful endeavour goes beyond psychodynamics. "We must follow man into the dimension of the specifically human phenomena that is the spiritual dimension of being."¹³

However, the term spiritual, Frankl is quick to assert, should not be confused with any religious connotations:

To avoid a confusion arising from the fact that the term "spiritual" usually has a religious connotation in English, I prefer to speak of noetic in contrast to psychic phenomena and the noological in contrast to the psychological dimension. The noological dimension is to be defined as that dimension in which the specifically human phenomena are located.¹⁴

¹² Viktor E. Frankl, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Bantam Books, 1967, p. 230.

¹³ -----, "Psychiatry and Man's Quest for Meaning," Journal of Religion and Health, Vol. 1, 1962, p. 94.

¹⁴ Ibid.

In fact, the term logos in logotherapy may mean spirit as well as meaning,¹⁵ which again invites Frankl's caution that it not be taken in any religious context.¹⁶

Frankl, however, recognizes that the relation of logotherapy to religion cannot be explained away by merely creating a different terminology. Frankl readily admits there are some people who see their existence as being a responsibility not to something, but to someone, to God.¹⁷ Logotherapy is available to such individuals, but its availability is not restricted to these individuals:

As for logotherapy, as a secular theory and medical practice, it must restrict itself to such a factual statement, leaving to the patient the decision as to how to understand his own being responsible: whether along the lines of religious beliefs or agnostic convictions. Logotherapy must remain available for everyone; to this I would be obliged to adhere, if for no other reason, by my Hippocratic oath. Logotherapy is applicable in cases of atheistic patients, and usable in the hands of atheistic doctors.¹⁸

On a clinical level, it is easy to accede to Frankl's desires to keep logotherapy available to everyone. On a

¹⁵ Viktor E. Frankl., "The Concept of Man in Logotherapy," Journal of Existentialism, Vol. 6, 1965, p. 55.

¹⁶ Ibid.

¹⁷ -----, "The Philosophical Foundations of Logotherapy," in Erwin Straus (ed.), Phenomenology: Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 54.

¹⁸ Ibid., p. 55.

philosophical level, however, such an approach goes against the basic meaning thrust of logotherapy. Frankl acknowledges this problem, and takes the following attitude:

But it is up to logotherapy as a phenomenological investigation to analyze the experiential field of the unbiased man in the street, and, when doing so, it must be recognized that there are people who do not experience their life beyond being a task. They do not add to this experience the taskmaster, and I have to do justice to this fact because I have to restrict myself to factual terms. What you are forgetting is that what is a weakness in logotherapy, its frailty, what makes the Rabbi, Priest, and Pastor superior to it, is, on the other hand, the asset of logotherapy. You are pushing forward things, you are, as you say yourself, completing the logotherapeutic system by taking in the Talmudic wisdom. True, this is a frailty, a shortcoming of logotherapy. It "stops short", you are used to repeating. But, on the other hand, in another dimension, in the horizontal, this is an asset of logotherapy, because I can reach the atheistic patient, the agnostic patient as well, possibly finally opening up a door to the other dimension [...] So what is at first view a frailty might be an asset in practical use.¹⁹

Frankl thus recognizes that his attitude to the atheist poses philosophical problems, but deems it necessary to overlook these problems in order to help the patient. Logotherapy is to go against its basic religious leanings in order to be available to everyone.

Frankl cautions against the therapist trying to impose his values on the patient. It is essential that man retain the freedom to choose his stance towards life. The

¹⁹ See Appendix 2, p.122-123.

logotherapist can only open up to the patient the world of meaning:

It goes without saying that meaning and purpose in life are no matter of prescription. It is not the job of a doctor to give meaning to the patient's life. But it may well be his task through an existential analysis to enable the patient to find meaning in life. And in my opinion meaning is something to be found rather than to be given.²⁰

Whilst Frankl cautions against logotherapy becoming involved in religion on a philosophical level, he insists that the phenomenon of religion be treated as an authentic human expression. He rejects the pan-deterministic attitude towards religion which maintains that one's religious life depends on his childhood:

A pan-deterministic evaluation of religion, however, contends that one's religious life is conditioned inasmuch as it depends on his early childhood experiences, and that his God concept depends on his father image [...] a man may resist the detrimental influence of a dreadful father image and establish a sound relationship with God. Even the worst father image need not prevent one from establishing a good relationship with God; rather a deep religious life provides him with the resources needed to overcome the hatred of his father.²¹

Rather, Frankl says, man's religious convictions must be viewed as a free-willed choice: "Either man's freedom of decision for or against God is respected, or, indeed, religion is a delusion."²²

20 Frankl, "The Concept of Man in Logotherapy," p. 57.

21 -----, "Basic Concepts of Logotherapy," Journal of Existential Psychiatry, Vol. 3, 1962, p. 116-117.

22 -----, "The Will to Meaning," Living Church, Vol. 144, 1962, p. 13.

Thus, Frankl admits that the religious stance of an individual might be useful, in a positive way, in the clinical situation:

Per se, logotherapy is a secular approach to clinical problems. However, when a patient stands on the firm ground of religious faith, there can be no objection to making use of the therapeutic effect of his religious convictions and thereby drawing upon his spiritual resources.²³

Frankl's insistence that logotherapy be available to everyone²⁴ invites the man of faith to the logotherapy clinic, but the logotherapy clinic is not restricted to the man of faith.

Beyond this, Frankl questions whether in reality the atheist is not religious. "The pathos of atheism is based on an implicit religious ethos; and the passion of the unreligious includes a hidden love of God."²⁵ This cannot be construed as merely the personal opinion of Frankl, for he uses it even in clinical situations.²⁶

²³ Viktor E. Frankl, "Existential Escapism," Motive, Vol. 24, 1964, p. 14.

²⁴ -----, "The Philosophical Foundations of Logotherapy," p. 54.

²⁵ -----, Contributions to S.W. Standal and R.J. Corsini (eds.), Critical Incidents in Psychotherapy, Englewood Cliffs, N.J., Prentice-Hall, 1959, p. 10.

²⁶ Ibid., p. 8-11.

Frankl thus develops his notion that there also exists in man, besides repressed instinctuality, "[...] a subconscious spirituality, morality, and religiosity."²⁷

Again, the strict dividing line between logotherapy and religion which Frankl tries to maintain becomes questionable, as Frankl himself proposes, on a clinical level, the natural bent of man towards religion, a bent which is sometimes repressed. That being the case, it would appear that logotherapy should take a more embracing approach to the religious question and, for medical reasons, enter into the religious domain.

Frankl himself admits that the psychiatrist deals today with problems which heretofore might have belonged to the clergy. "Doctors today are approached by many patients who in former days would have seen a pastor, priest or Rabbi."²⁸ However, he insists that logotherapy does not intend to take over the role of the minister:

[...] but least of all does medical spiritual care aspire to be a substitute for the proper care of souls; that is practised by the priest.²⁹

27 Ibid., p. 10.

28 Frankl, "Existential Escapism," p. 12.

29 -----, "The Concept of Man in Psychotherapy," Pastoral Psychology, Vol. 6, 1955, p. 20.

Frankl differentiates between the goal of psychotherapy as being to heal the soul, and the aim of religion, which is to save the soul.³⁰

In the course of clinical activity, however, there is a possibility that the patient's attitude to faith might be affected:

[...] for although the psychotherapist is not concerned with, must not even be concerned with, helping his patient to achieve a capacity for faith beyond restitution of his capacity to work, enjoy and suffer--in spite of this, in certain felicitous cases the patient regains his capacity for faith, although in the course of his psychotherapeutic treatment neither he nor his doctor had aimed at that.³¹

Frankl here comments on the complementary relationship between logotherapy and religion. It becomes increasingly difficult to comprehend how a strict border between logotherapy and religion can be maintained, most specifically the assertion that the doctor "[...] must not even be concerned with, helping his patient to achieve a capacity for faith beyond restitution of his capacity to work, enjoy and suffer [...]." ³² According to the scientific statements of Frankl himself, it is doubtful the logotherapist can, in being true to his calling, bind himself to the secular dimension.

30 Ibid.

31 Ibid.

32 Ibid.

This section has attempted a presentation of how Frankl views the relation of logotherapy to religion. The next section will present the views of various students of logotherapy on this question.

3. The Relation of Logotherapy to Religion in the View of Other Authors.

This section will project the views of people who have commented on logotherapy and its relation to religion.

In general, most of the writers who discuss logotherapy maintain the distinction that Frankl insists upon, namely, that logotherapy is not equated with religion.

In presenting logotherapy, Aaron J. Ungersma says that "Logotherapy, like all psychotherapy, is primarily a secular discipline: it can be used by a doctor, psychologist, counselor, educator, pastor, and others."³³ It cannot be deduced from this that the author agrees with the notion that logotherapy is secular. It is merely a statement of logotherapy as Frankl conceives it.

Donald F. Tweedie, Jr., in discussing logotherapy, asserts, "Logotherapy seeks to 'stir up' this underlying value potential, and not to invade the personality with a

³³ Aaron J. Ungersma, The Search for Meaning: A New Approach in Psychotherapy and Pastoral Psychology, Philadelphia, Westminster Press, 1968, p. 22.

value system."³⁴ Again, this division between the theory of logotherapy and value systems is not necessarily the view of the author himself, as Tweedie himself remarks that "Logotherapy is a religiously oriented theory."³⁵

C.H. Patterson, in his review of logotherapy, remarks on the difference between logotherapy and religion:

While Frankl uses the word "spiritual" as a key concept, he is not using it as a synonym for "religious". In addition, although he seems to use "spiritual" interchangeably with "intellectual" or "mental", it goes beyond their rational aspects. Perhaps "philosophical" is the closest synonym.³⁶

Patterson, while sticking to the intent of Frankl, indicates that the distinctiveness of spiritual is in itself not clear.

The lone exception to the general mode of presenting the spiritual aspect of logotherapy as divorced from religion seems to be the following:

Frankl maintains that existential analysis, by using such techniques as free association and dream interpretation, is able to discover the spirit-- i.e., moral and religious thoughts and values--even when treating irreligious people who are, or profess to be, unconscious of such values.³⁷

34 Tweedie, op. cit., p. 151.

35 Ibid., p. 146.

36 C.H. Patterson, Theories of Counseling and Psychotherapy, New York, Harper and Row, 1966, p. 481.

37 James H. Vanderveldt and Robert P. Odenwald, Psychiatry and Catholicism, New York, McGraw-Hill, 1952, p. 179.

The intention of the authors is unclear. In the light of Frankl's insistence that by spirit he means no religious connotation, it would appear unlikely that the equating of spirit with religious values is imputed to logotherapy. It might be what the authors themselves assume belongs in the domain of the spirit.

Joseph Fabry, in his presentation of logotherapy, points to the strict boundary the logotherapist must respect when approaching the clinical situation:

If the cure consists, as logotherapy maintains, in helping the patient to find meaning in his life, then the nonreligious patient has as much right to expect help as the religious. And the religious therapist has no right to lead the atheistic patient onto the religious path to find meaning; nor has the atheistic therapist the right to discourage his religious patient from finding meaning through faith.³⁸

On the other hand, when speaking of one of the basic tenets underlying logotherapy, Fabry says:

The first of these basic assumptions--that man has a specifically human dimension shared by no other creature--was expressed in the Bible by the image of man being created by the breath of God and as being only "a little lower than the angels."³⁹

Herein Fabry recognizes a fundamental relationship between logotherapy and religion. It goes beyond the

³⁸ Joseph B. Fabry, The Pursuit of Meaning: Logotherapy Applied to Life, Boston, Beacon Press, 1968, p. 34.

³⁹ Ibid., p. 18-19.

generalized statement that "Logotherapy is a religiously oriented theory,"⁴⁰ or "Logotherapy is a philosophy of life rather than a 'scientific' psychiatric school and thus its teachings have much in common with religious faith."⁴¹ It enters into the roots of the logotherapeutic system rather than just comparing the overviews of logotherapy and religion.

Another of the fundamental notions advanced by logotherapy is that of meaning. According to logotherapy, life possesses unconditional meaning, in spite of any circumstance, even suffering and death. Man is called upon to realize the objective meaning of his existence.⁴²

According to Ferdinand Birnbaum, "The para-religious aspect of meaning is the fulcrum in Frankl's theory."⁴³ Paul E. Johnson sees a strong link between the notion of meaning and religious faith.⁴⁴ Fabry asserts,

⁴⁰ Tweedie, op. cit., p. 146.

⁴¹ Edith Weisskopf-Joelson, "Logotherapy and Existential Analysis," Acta Psychotherapeutica, Vol. 6, 1958, p. 198.

⁴² Frankl, "The Philosophical Foundations of Logotherapy," p. 55-58.

⁴³ Ferdinand Birnbaum, "Frankl's Existential Psychology from the Viewpoint of Individual Psychology," Journal of Individual Psychology, Vol. 17, 1961, p. 163.

⁴⁴ Paul E. Johnson, "Logotherapy: A Corrective for Determinism," Christian Advocate, Vol. 5, 1961, p. 13.

"The terminal of logotherapy--meaning--lies in the direction of true religiosity."⁴⁵ Thus, it is seen that Birnbaum imputes some religiousness to the term meaning, calling it para-religious; Johnson sees a parallel, whilst Fabry, perhaps trying to maintain the Frankl-avowed boundary between logotherapy and religion, only goes as far as saying meaning points towards religion.

James C. Crumbaugh stretches this meaning aspect and its relatedness to religion further. He writes:

Recognizing that this "spiritual" meaning in life is geistig and not geistlich, I think it still remains religious in at least a broad sense, and that the only logical development of the system into a potent therapeutic instrument requires a facing of the fact that in the last analysis any true experience of life meaning is religious in tenor.⁴⁶

In this view, logotherapy does not merely point to religion in its meaning aspect; it embraces it. Crumbaugh, a clinical psychologist who has devised a purpose-in-life test to validate Frankl's concept of the will to meaning,^{47,48}

⁴⁵ Fabry, op. cit., p. 170.

⁴⁶ See Appendix 1, "Excerpts from Author's Correspondence with Crumbaugh, July 9, 1970."

⁴⁷ James C. Crumbaugh and Leonard T. Maholick, "The Case for Frankl's 'Will to Meaning'," Journal of Existential Psychiatry, Vol. 4, 1963, p. 43-48.

⁴⁸ James C. Crumbaugh, "Cross Validation of Purpose-in-Life Test Based on Frankl's Concepts," Journal of Individual Psychology, Vol. 24, 1968, p. 74-81.

also indicates that the religious element in the term meaning has direct bearing on the clinical situation:

But in my opinion, while I can accept Frankl's point that the Hippocratic oath demands that therapists open their techniques to the religious and non-religious alike, the basic assumptions of logotherapy are not very effective with the non-religious, and its maximum value is reached only in a setting to which basic religious meanings are compatible.⁴⁹

The fact that logotherapy is effective mainly with the religiously oriented would further indicate that the theoretical boundary between logotherapy and religion as espoused by Frankl is not only difficult to maintain on a philosophical level, but presents problems in actual clinical situations. The hesitancy of the doctor to apply religion because of the Hippocratic oath obligating him to make his talents available to everyone can be countered with the argument that if religious orientation is fundamental for meaning, and meaning in life is the basic thrust of the logotherapeutic endeavour, then the therapist is obliged to enter the religious dimension when encountering a patient. Perhaps, then, the Hippocratic oath obligates the doctor to use religion even in an encounter with the non-religious.

⁴⁹ See Appendix 1.

Other notions and approaches advanced by logotherapy are seen as having a religious element in them. Logotherapy emphasizes the positive aspects of suffering and urges man to find a meaning in suffering.⁵⁰ According to one view:

By giving unavoidable suffering the status of a positive value logotherapy borrows from the wisdom of religion, which attempts to soothe man's dread of pain, unhappiness, and death in a similar manner.⁵¹

Here too Fabry cautions against the danger of imposing religious values onto the patient. "[...] the doctor must allow the patient to find meaning on the patient's own terms."⁵² The constrictedness of this approach might be the same faced with the problem of meaning, for ultimately the problem of suffering is reduced to finding a meaning for the suffering.⁵³

With regard to the notion of meaning in human existence, Frankl asserts that, "The meaning of human existence is based upon its irreversible quality."⁵⁴ In

⁵⁰ Viktor E. Frankl, "Logotherapy and the Challenge of Suffering," Review of Existential Psychology and Psychiatry, Vol. 1, 1961, p. 3-7.

⁵¹ Weisskopf-Joelson, op. cit., p. 195.

⁵² Fabry, op. cit., p. 46.

⁵³ Frankl, "Logotherapy and the Challenge of Suffering," p. 5.

⁵⁴ -----, The Doctor and the Soul, p. 52.

commenting on this feature of logotherapy, Ungersma remarks, "The philosophy is eminently religious at this juncture in reminding man that he travels the way of life but once, and in one direction."⁵⁵

There are some who see in logotherapy a direct impetus for revival of religious experience:

[...] and there are more and more people in this troubled world who are beginning to realize (what Frankl says more than once) that a man becomes properly human in proportion to the liveliness of his religious faith and the goodness of his works.⁵⁶

However, they insist that the primary question is not that which life puts to man, as Frankl says,⁵⁷ but rather the question which man puts to life:

[...] "What is there in life for me? Why am I here? Why am I living?" Surely the fact of life, no matter in what sense it may be taken, can give no adequate answer to that. To answer that question, not only must there be a purpose assigned for my being here and my living, but also a sufficient reason for its being the purpose of my living.⁵⁸

It is admitted that Frankl avoids these questions because he wants to maintain logotherapy's availability to

55 Ungersma, op. cit., p. 49.

56 Magda B. Arnold and John A. Gasson, The Human Person, New York, Ronald Press, 1954, p. 481.

57 Frankl, The Doctor and the Soul, p. xiii.

58 Arnold and Gasson, op. cit., p. 484.

everyone, yet this approach itself is questioned insofar as it is unrealistic and incomplete:

But Frankl might find that his professional colleagues would either deny the fact of such subjective experience or would doubt its validity-- and so would convinced skeptics and agnostics. Even if he could convince others that these assumptions are better than their own, there is reason to believe that this minimum is not enough.⁵⁹

The authors go on to say that a viable understanding of responsibility reaches directly into the area of religion:

To face responsibility, we must understand what is implied in it. Thus the understanding and the experience of being responsible are primary data of life. Responsibility, however, implies not only an obligation and someone to discharge it; it also implies someone or something to which one is bound. Obligation always implies a reciprocal relationship, a return for value received.⁶⁰

If Frankl wants to build bridges to help the patient accept his responsibility, then he must go one step further:

If "golden bridges" are to be built let them go from solid ground to solid ground; from the human creature, dependent upon God his maker and responsible to Him for every thought, word, and deed, to the need of the present moment and the opportunity it provides for living one's life. They are not to be raised on the neutral ground of a vague responsibility to a nebulous life of which full many a man these days has said: Je m'en Fiche!⁶¹

59 Ibid.

60 Ibid.

61 Ibid., p. 485.

This insistence by the authors that responsibility must be seen in terms of responsibility to God is countered by the comment of Edith Weisskopf-Joelson:

[...] Frankl sees this sense of responsibility as transcendental, i.e., as the moral obligation to carry out God's demands. However, his ideas do not lose meaning if this religious interpretation is deleted.⁶²

It might be possible to resolve this direct conflict by saying that Arnold and Gasson are dealing with philosophical truths, whilst Weisskopf-Joelson is dealing with clinical truths. Ultimately, however, the philosophical truths are the basis of the therapy, and they eventually translate into the clinical situation, as has been indicated.⁶³

The authors go on to question Frankl's notion of objective values,⁶⁴ and press forward to the reality that the concept of objective values points directly to God.

They thus push forward:

A philosophy which not only assumes a hierarchy of values but also assumes the supremacy of objective over subjective values must answer the question how that supremacy is founded. If values are not only objective but absolute, as Frankl further contends,

62 Edith Weisskopf-Joelson, "Some Comments on a Viennese School of Psychiatry," Journal of Abnormal and Social Psychology, Vol. 51, 1955, p. 702.

63 See Appendix 1.

64 Frankl, The Doctor and the Soul, p. 32-33.

they must be given to us, discovered by us, but cannot have their origin in us. In that case, the question is legitimate: What has created them? What has established the hierarchy? What has given us the disposition to realize objective values and asks that we do? Why should we realize objective values, unless a work of art created and enjoyed, a life that is lived bravely in the midst of pain and sorrow, is somehow precious, to be preserved and cherished? And cherished not by the doubtful memory of a super-organism but by Someone who has created man in his image and given him beauty and the ability to enjoy and achieve it, who has put him in the midst of pain or sorrow but also given him the courage to welcome it.⁶⁵

The authors assert that Frankl has not allowed logotherapy to travel its natural course into religion, an assertion which is echoed by the remark that Frankl's "[...] code of ethics, even though quite acceptable, seems to have a humanistic slant and to lack a solid foundation in God as the ultimate end of man."⁶⁶ Ferdinand Birnbaum goes on to say:

The real problem of Frankl's ministry lies in the para-religious attitude which he develops in the patient by giving to existential-psychological questions, existential-philosophical answers. The neurotic puts philosophical questions. But he means the existential-psychological questions, what life attitude will satisfy him individually. To this Frankl gives an existential-philosophical answer in which he himself does not believe. His own entirely personal God becomes the mere releaser of a para-religious attitude in the patient. The danger here would seem to be that the life problems may be put aside.⁶⁷

65 Arnold and Gasson, op. cit., p. 486-487.

66 Vanderveldt and Odenwald, op. cit., p. 183.

67 Birnbaum, op. cit., p. 165.

Birnbaum accuses Frankl of making man a substitute for God, and labels as arrogance the notion that man is responsible to himself.⁶⁸

Frankl is thus caught on the horns of a dilemma he himself created. It is not that he does not go far enough, as Arnold and Gasson allege, but that, having based himself on an unquestionably religious personal orientation, he constricts himself when applying his thoughts to logotherapy. He is admittedly motivated by professional ethics,⁶⁹ but in the long run even his professional colleagues^{70,71} indicate that logotherapy would be much more effective if it welcomed religion into its philosophical foundations.

In concluding this presentation of the relation of logotherapy to religion, it should be noted that there are some authors who do not enter into the analytic study of the nature of logotherapy, but comment on the fact that logotherapy is conducive to the religious person.^{72,73}

68 Ibid., p. 164.

69 Frankl, "The Philosophical Foundations of Logotherapy," p. 54.

70 Birnbaum, op. cit., p. 162-166.

71 See Appendix 1.

72 Johnson, op. cit., p. 13.

73 Orlo Strunk, Mature Religion, New York and Nashville, Abingdon Press, 1965, p. 104-115.

Logotherapy is seen as a philosophy,⁷⁴ a view which is shared by other students of logotherapy.^{75,76,77}

This chapter presented the relation of logotherapy to religion in three separate steps. It firstly entered into the question of the religious leanings of the founder of logotherapy and, after having established Frankl's religious stance, examined how Frankl himself sees the relation of logotherapy to religion. This was complemented by a viewing of the ideas of other students of logotherapy regarding logotherapy's relation to religion. The general conclusion that can be posited from this study is that the religious nature of logotherapy demands that even clinically the logotherapist travel in the area of religion.

This chapter was interested mainly in the general aspect of religion as belief in God and the relation of logotherapy to this belief. The next two chapters will enter into a denominational study of the relation of logotherapy to two specific faiths, Christianity and Judaism.

⁷⁴ Paul E. Johnson, "The Challenge of Logotherapy," Journal of Religion and Health, Vol. 7, 1968, p. 127.

⁷⁵ Weisskopf-Joelson, op. cit., p. 198.

⁷⁶ Birnbaum, op. cit., p. 165.

⁷⁷ Patterson, op. cit., p. 481.

CHAPTER IV

THE RELATION OF LOGOTHERAPY TO CHRISTIANITY

The preceding chapter explored the relation of logotherapy to religion in general. This chapter will explore the relation of logotherapy to a specific faith, Christianity. It is not intended as an in-depth theological study, but rather as a presentation of the views of various authors who see a link between logotherapy and Christianity. It is recognized that within the framework of this thesis, it is difficult to establish a precise definition of Christianity. With the exception of Tweedie, the authors presented in this chapter do not occupy themselves with establishing a precise definition of Christianity and use the term in a broad sense. For operational purposes in this thesis, the term Christian refers to the faith pertaining to, or derived from, Jesus Christ or His teachings. Christianity refers to conformity to the Christian religion.

The study is divided into two sections. The first presents the views of Donald F. Tweedie, Jr., who has concentrated on the relation of logotherapy to Christianity. The second section presents the views of other authors on the relation of logotherapy to Christianity.

1. Tweedie's Views on the Relation of Logotherapy to Christianity.

This section presents the views of Donald F. Tweedie, Jr., on the relation of logotherapy to Christianity.

According to Donald F. Tweedie, Jr., an approach to the relatedness between logotherapy and any religion must proceed with caution:

One must be careful at the outset not to consider Logotherapy as a specific religious therapy just because it declares the importance of the spiritual nature of man, and holds to the objective validity of religious values.¹

He goes on to caution against relating logotherapy to Christianity just because the term logos plays an important role in the Christian world view.²

Tweedie does say, though, that the fact that logotherapy approaches psychotherapy with the spiritual in man as its starting point suggests that logotherapy "[...] may have much in common with a specific religious system such as Christianity."³

With regard to the anthropology of logotherapy as it relates to Christianity, Tweedie asserts:

1 Donald F. Tweedie, Jr., Logotherapy and the Christian Faith: An Evaluation of Frankl's Existential Approach to Psychotherapy, Grand Rapids, Michigan, Baker Book House, 1965, p. 28.

2 Ibid.

3 Ibid., p. 30.

It is immediately apparent that logotherapeutic anthropology has a close affinity to a Christian view of man. One is tempted to say the Christian view of man, but in the light of the wide differences of opinion as to how the biblical data should be systematized, the author must use his own interpretation in making a comparison. Thus it will be presented from the perspective of biblical data while bearing in mind that there is no precise unanimity regarding a Christian anthropology.⁴

Tweedie thus says that his comparison is in the nature of a personal observation, based on his own concept of Christian anthropology. Immediately, this sets a definite limit to the universal validity of his approach, a limitation that may be a necessity bearing in mind the magnitude of an in-depth comparison.

Tweedie goes on to compare the idea of trichotomy and the logotherapeutic emphasis on the spiritual dimension.⁵ He asserts that, "The logotherapeutic concept of the spirit very closely approximates the biblical concept of the heart."⁶

As if to acknowledge that these comparisons are basically surface comparisons which do not get into the heart of the issue, Tweedie continues:

⁴ Ibid., p. 161.

⁵ Ibid., p. 161-162.

⁶ Ibid., p. 162.

Logotherapy is not a Christian anthropology in any technical sense, but it has the same basic emphases in its presentation. Here is an anthropological direction for which the Christian therapist may be truly thankful inasmuch as it presents a picture of man as an essentially spiritual existence, and from the setting of modern clinical psychiatry.⁷

Tweedie also acknowledges that the logotherapeutic notion of transcendence relates to the Bible:

The phenomenological data of Logotherapy, which demonstrates that man is to be understood in terms of a transcendent reference point, is confirmatory of the explicit and implicit theses of the Bible, that man can be only understood in relation to his Creator.⁸

Tweedie does indicate that the phenomenological stance of logotherapy cannot be expected to deliver the message of the revelation which is behind the experience of conscience.⁹ Also, whilst Christianity can share with logotherapy the notion of man's orientation towards meaning and values, it insists on a specific value system as revealed by God, and thus is more bounded and restricted in its value matrix.¹⁰ In these areas logotherapy as a theory is seen as a complement to Christianity, allowing the flexibility to complete the system as per the needs of the Christian patient.

7 Ibid., p. 163.

8 Ibid.

9 Ibid., p. 163-164.

10 Ibid., p. 164-165.

Tweedie does indicate that logotherapy and Christianity do not agree, and are not even complementary in every aspect. With regard to the unknowability of the absolute in the view of logotherapy, Tweedie says the following:

Logotherapy must remain agnostic about the objective "meaning of meaning" and all transcendent reality, "not only is man not able to comprehend the absolute meaning, but rather, he is also unable to know the Absolute in any other respect." Christianity, to the contrary, affirms the possibility of an intimate personal (though, of course, not exhaustive) knowledge of God in Jesus Christ.¹¹

Tweedie, by way of comparison, merely indicates the difference between logotherapy and Christianity regarding God's knowability. He passes over the possibility that this might be a fundamental contradiction between the doctrines of logotherapy and Christianity.

Even the logotherapeutic notion of spiritual is not in complete accord with Christian teaching:

In Logotherapy, the spiritual dimension of man is held to be inviolable, impervious to defect or disease. In the Bible it is viewed, in its natural state, as being plagued with a serious sickness, the state of sin.¹²

The Christian therapist must here submit to the notion of grace to alleviate man's guilt and despair.¹³

11 Ibid., p. 175-176.

12 Ibid., p. 177.

13 Ibid., p. 178.

Here again, Tweedie avoids the contradictory nature of the logotherapeutic idea of spirit and the Christian view.

This superficial examination of Tweedie reveals a number of areas where logotherapy and Christianity share a common ground, as well as areas where logotherapy and Christianity complement each other, as is the case with the meaning of suffering.¹⁴

There are also areas of possible contradiction, but it is not Tweedie's purpose, nor is it the purpose of this work, to explore this area deeper. Tweedie, generally, is satisfied that in logotherapy he has a system which will make it much more comfortable for the Christian psychotherapist.¹⁵ Tweedie himself uses the foundation afforded by logotherapy to develop a distinct form of logotherapy, Christian logotherapy.¹⁶

Beyond the area of comparison of the foundations of logotherapy and Christianity, another aspect of the relation of logotherapy to Christianity which Tweedie examines is that of the therapeutic goals of the logotherapist and the Christian psychotherapist. Frankl

¹⁴ Ibid.

¹⁵ Ibid., p. 178-179.

¹⁶ Donald F. Tweedie, Jr., The Christian and the Couch: An Introduction to Christian Logotherapy, Grand Rapids, Michigan, Baker Book House, 1963, 240 p.

insists that the most the logotherapist can do is open up the world of values to the patient.¹⁷

According to Tweedie, the Christian therapist is obligated to more than just open up the patient to the world of values:

The Christian therapist, whenever an objective realm of meaning and values enter the therapeutic relationship, has a direct responsibility to present, as a possible option, the meaning and value of the Christian life.¹⁸

Tweedie goes on to say that this must not be imposed, but that the therapist must suggest it and, once it is suggested, the therapist is to hope that the grace of God will help the patient make a positive decision regarding Christian life.¹⁹

Tweedie sees the Christian therapist as bound to a greater responsibility:

However, the therapist whose presuppositions are grounded in the biblical revelation, in which is presented a specific view of God and His purpose for each individual man, must, in reference to this revelation, go beyond the logotherapeutic teachings in order to satisfy the responsibility entailed in a biblical vocation.²⁰

17 Viktor E. Frankl, "The Concept of Man in Logotherapy," Journal of Existentialism, Vol. 6, 1965, p. 57.

18 Tweedie, Logotherapy and the Christian Faith, p. 171.

19 Ibid., p. 171-172.

20 Ibid., p. 179.

Tweedie is aware this invites the charge that the Christian therapist might be unethical in attempting to impose a value system upon the patient.²¹ Tweedie meets this problem squarely, first by asserting that, "Being blind to one's values and prejudices is a much more precarious position than forthrightly regarding them."²² Tweedie goes on to say:

In any event, the imposition of values upon a counselee is neither desirable nor possible. This is the point at which rapport dissolves and therapy flounders. A human being must make his own free decisions. However, the Christian therapist believes that confrontation with Christian love and Christian truth, rather than attempted imposition, may provide the value option that will enable the patient (the suffering one) to emerge from darkness into light, from fearfulness to joy.²³

The final point in Tweedie's response to the question of the imposition of values proposes that the unethical aspect of imposition stems from the lack of knowledge on the part of the patient as to what he can expect. "Unethical aspects in the witness bearing of values for living only enter when there is subterfuge."²⁴ However, "The person identified initially to his clientele as a Christian psychotherapist does in no way deceive them."²⁵

21 Tweedie, The Christian and the Couch, p. 224.

22 Ibid., p. 225.

23 Ibid.

24 Ibid.

25 Ibid., p. 226.

In the final analysis, "The only acceptable goal for Christian psychotherapy is a man of God thoroughly furnished unto all good works."²⁶

Tweedie is aware that his attitude poses a challenge to all his non-Christian colleagues, a challenge he is prepared to face.²⁷

By stretching his mixture of personal Christianity and clinical logotherapy to the limit, Tweedie avoids the problems which Frankl invites by straddling the fence bordering medical ministry and theology. Frankl, by trying to keep logotherapy open to everyone, is faced with the problems resulting from trying to create a secular stance in a system which is directed towards religion. Frankl himself is aware that his approach travels the border between medicine and religion.²⁸ Tweedie crosses the border, taking his medical approach into the sphere of a specific denomination of religion. He may thus restrict himself to patients of Christian persuasion, but, given his conviction to the truth of the Christian message,²⁹ he will avoid the

26 Ibid.

27 Ibid., p. 226-227.

28 Viktor E. Frankl, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Bantam Books, 1967,

29 Tweedie, The Christian and the Couch, p. 220-228.

problem of repressing himself in order to be available to everyone, and will as well be able to express his own personal views in the clinical encounter without fear of ethical dishonesty.

2. The Relation of Logotherapy to Christianity in the View of Other Authors.

The preceding section presented the relation between logotherapy and Christianity in the view of Donald F. Tweedie, Jr. This section will present other authors' views on the relation between logotherapy and Christianity. As in the case of Tweedie, the presentation will not delve into in-depth analysis of the Christian faith, but will rather restrict itself to a presentation of the views of the commentators on this subject.

A most radical assertion regarding the relationship between logotherapy and Christianity is that the personal pilgrimage of Frankl led him to Calvary and Christianity.³⁰ There is very little evidence to support this. In addition, the indications from the literature are that Frankl maintains the observance of certain symbols of his native

³⁰ Melvin A. Kimble, "Viktor E. Frankl," unpublished seminar paper, Louisville, Kentucky, Southern Baptist Theological Seminary, 1958, p. 11-12, cited in James Lester Burck, The Relevance of Viktor E. Frankl's 'Will to Meaning' for Preaching to Juvenile Delinquents, Master of Theology thesis submitted to the Southern Baptist Theological Seminary, Louisville, Kentucky, September 1965, p. 17.

Jewish faith.³¹ Even assuming the pilgrimage of Frankl to Christianity, it still does not translate into useful information regarding the relationship of logotherapy to Christianity. It would have relevance regarding the relation of Frankl to Christianity, but the question of the relatedness of logotherapy to Christianity still needs exploration.

One of the major works relating logotherapy to Christianity is that of Robert C. Leslie.³² It differs from the work of Tweedie in that Tweedie's main direction is towards the domain of psychology, whereas Leslie makes an attempt to interpret various New Testament incidents in the light of Frankl's logotherapy. However, in the process the implicit notion that logotherapy is related to Christianity is projected, insofar as Jesus himself is shown to have practiced some logotherapeutic techniques.³³

Beyond this, Leslie also touches upon some relevant comparisons between the basic notions of logotherapy and of Christianity, such as man's responsibility, values, the will to meaning, and suffering.

³¹ Earl A. Grollman, "The Logotherapy of Viktor E. Frankl," Judaism, Vol. 14, 1965, p. 23-24.

³² Robert C. Leslie, Jesus and Logotherapy: The Ministry of Jesus as Interpreted Through the Psychotherapy of Viktor Frankl, New York and Nashville, Abingdon Press, 1965, 144 p.

³³ Ibid., p. 13-124.

Leslie acknowledges that the logotherapeutic system as Frankl intended it is not necessarily religious.^{34,35} The applications Leslie makes relate to his extension of logotherapy in the direction of Christianity.

With regard to the logotherapeutic concept of man's responsibility to life, Leslie asserts:

Frankl's insistence on the assumption of responsibility for what one is and for what one can become, then, is a welcome change from much of the determinism that the world of therapy has taught, even though often unwittingly. His teaching is in complete accord with the responsible attitude of Jesus.³⁶

Whilst Leslie appears here to make a concrete link between logotherapy and Christianity, his assertion that Frankl's teaching is in complete accord with the responsible attitude of Jesus poses much difficulty, inasmuch as Frankl sees this responsibility as responsibility to life, and not necessarily to a Deity.³⁷

Leslie is a little more tempered in another statement on responsibility made a few years earlier:

³⁴ Ibid., p. 40.

³⁵ Ibid., p. 119.

³⁶ Ibid., p. 22.

³⁷ Frankl, The Doctor and the Soul, p. xiii-xiv.

Making responsible commitment a cardinal feature of his own philosophy, he stands in the Christian tradition which asserts that life is to be found, not as it is anxiously saved, but as it is freely given.³⁸

Such an approach is echoed by Douglas A. Fox who, after presenting Frankl's view that man is not to ask questions of life but should rather respond to life, states that, "Such a view is clearly congenial to Christian thought, with its demand that each man accept moral responsibility for real decisions."³⁹ Asserting that Frankl's concept of responsibility is in the Christian tradition, or is congenial to Christian thought, is more tenable than categorically identifying Frankl's logotherapeutic concept of responsibility with the teachings of Jesus.

The logotherapeutic concept of responsibility is concerned with man's responsibility to realize values in life.⁴⁰

With regard to values, Leslie asserts:

It is the concern for more ultimate values that characterizes Frankl's logotherapy. The most distinctive aspect of logotherapy lies in its insistence on a personal responsibility that means

³⁸ Robert C. Leslie, "Viktor E. Frankl's New Concept of Man," Motive, Vol. 22, 1962, p. 19.

³⁹ Douglas A. Fox, "Logotherapy and Religion," Religion in Life, Vol. 34, 1965, p. 240.

⁴⁰ Frankl, The Doctor and the Soul, p. 21-50.

far more than the development of self-potential; it is a sense of responsibility that recognizes different kinds of values and chooses a relationship with the highest values. In this emphasis Frankl underscores the characteristic approach of Jesus.⁴¹

Again, Fox takes a more cautious approach to the logotherapeutic notion of values and its relation to Christianity.

He writes:

Yet we must beware of reading too much into Frankl. The values and meanings to which he intends to direct the patient are always those emerging from the patient's own life situation and impulse; an external value--e.g., the kingdom of God--would be of therapeutic value only as the patient authentically identified with it.⁴²

Leslie sees in the logotherapeutic concept of the will to meaning another notion akin to Christianity:

When logotherapy stresses the personal will to meaning it is only reaffirming the Christian assertion of the irreplaceability of each individual person. Not only is there a life task lying in wait for every person, but that particular life task remains unfulfilled wherever it is not put into practice. Man is called into a responsible fulfillment of his particular task in life.⁴³

Again, Leslie seems to invite difficulties by neglecting the fact that the logotherapeutic idea of

⁴¹ Leslie, Jesus and Logotherapy, p. 72.

⁴² Fox, op. cit., p. 236.

⁴³ Leslie, Jesus and Logotherapy, p. 121-122.

will to meaning is not necessarily related to a Deity, but to life.⁴⁴

Logotherapy asserts that man gains his capacity to suffer insofar as he sees a meaning in the suffering.⁴⁵ Frankl thus tries to give meaning to suffering, to make it a positive human achievement.⁴⁶ With regard to this approach to suffering and its relatedness to Christianity, Leslie comments:

In the conviction that suffering belongs to life and can be used creatively to discover meaning in life, Frankl underscores the conviction of Jesus.⁴⁷

Ungersma, after alluding to Frankl's insistence that even the life of misery has meaning to it, adds:

This is but another way of stating the worth of the individual self and respect for personality that, it is generally agreed, stem from the Judaeo-Christian ethic and ethos. If man has intrinsic worth, that worth did not come from nature: he has value as a creature only because of relationship to a Creator.⁴⁸

Whilst Frankl's concept of suffering might result from his religious leanings, he does not necessarily relate

⁴⁴ Frankl, The Doctor and the Soul, p. xiii.

⁴⁵ -----, "Logotherapy and the Challenge of Suffering," Review of Existential Psychology and Psychiatry, Vol. 1, 1961, p. 5.

⁴⁶ Frankl, The Doctor and the Soul, p. 84-93.

⁴⁷ Leslie, Jesus and Logotherapy, p. 93.

⁴⁸ Aaron J. Ungersma, The Search for Meaning: A New Approach in Psychotherapy and Pastoral Psychology, Philadelphia, Westminster Press, 1968, p. 110.

the meaning of suffering to God in his logotherapeutic system. Leslie and Ungersma both fail to differentiate between logotherapy per se, and the spirit of logotherapy, which might relate to a broad Christian tradition, though not necessarily embracing that tradition.

According to Fox, "[...] it is possible to point to aspects of Frankl's thought which are inconsistent with Christian theology."⁴⁹

Tweedie, too, cautions against equating logotherapy with Christianity.⁵⁰ Generally, most authors presented here are inclined towards the idea that the fundamental tenor of logotherapy is compatible with Christianity, though not necessarily equated with Christianity. Taking into account the conclusion of the previous chapter, that logotherapy contains much which relates to religion, the opinion that logotherapy shares some common ground with Christianity is not surprising. Whilst logotherapy cannot be labeled as Christian, there is enough in it to make it attractive to the Christian therapist.

The next chapter will develop the theme of the nature of the religious element of logotherapy a bit further, by trying to present the relatedness of logotherapy to Judaism.

⁴⁹ Fox, op. cit., p. 235.

⁵⁰ Tweedie, Logotherapy and the Christian Faith, p. 163.

CHAPTER V

THE RELATION OF LOGOTHERAPY TO JUDAISM

The preceding chapter presented the views of various authors regarding the relation of logotherapy to Christianity. This chapter will attempt to present the views of various authors regarding the link between logotherapy and Judaism.

As in the previous chapter, this presentation is not intended as an analytical study of the conceptual relation of logotherapy to Judaism, rather as a presentation of the views of those students of logotherapy who have studied the subject. The term Judaism used here does not imply a precise definition, but refers only to Judaism in a general sense, as it is expressed by the various authors herein presented. The authors themselves use the term Judaism in a broad sense, and do not specify what they mean by the term. For operational purposes the term Judaism used in this thesis refers to the monotheistic religion of the Jews, having its ethical, ceremonial, and legal foundation in the precepts of the Bible and in the teachings and commentaries of the Rabbis.

The presentation is divided into two sections. The first section will advance some general observations

regarding logotherapy and Judaism. The second section will look at some specific notions which indicate a relatedness between logotherapy and Judaism.

1. General Observations Relating Logotherapy to Judaism.

This section will present observations of a general nature relating logotherapy to Judaism.

The fact that Viktor E. Frankl, the father of logotherapy, is Jewish, gives rise to the possibility that logotherapy might have some common ground with Judaism. The nature of this relationship is in some measure contingent on the nature of Frankl's Judaic stance. Earl A. Grollman thus differentiates between Freud and Frankl regarding their Jewish commitment:

Unlike Sigmund Freud, Frankl is a Jew not only by birth but by belief. In 1926 Freud wrote: "The Jewish societies in Vienna, in short the Jews altogether, have celebrated me like a national hero, although my service to the Jewish cause is confined to a single point--I have never denied my Jewishness" (Ernst Freud, Letters of Sigmund Freud). Frankl, in an address before the American Friends Service Committee on the subject "Why I Am A Jew," declared that Judaism is that religion in the history of humanity that first declared a belief in ethical monotheism.¹

¹ Earl A. Grollman, "The Logotherapy of Viktor E. Frankl," Judaism, Vol. 14, 1965, p. 24.

Grollman goes on to say that, "The mezuzah outside of Frankl's apartment is more than an embellishment; it is well-worn from constant usage."²

The experience of Frankl in the concentration camp lends added evidence of Frankl's Jewish commitment. After being forced to surrender his clothes, together with his manuscript, and being given instead the worn-out rags of a gassed inmate, Frankl experienced the following:

Instead of the many pages of my manuscript, I found in a pocket of the newly acquired coat a single page torn out of a Hebrew prayer book, which contained the main Jewish prayer, Shema Yisrael. How should I have interpreted such a "coincidence" other than as a challenge to live my thoughts instead of merely putting them on paper?³

Grollman sees in this a manifestation of Frankl's Jewishness.⁴

Frankl himself, in speaking of the symbols of religion, says the following:

2 Ibid.

3 Viktor E. Frankl, Man's Search For Meaning: An Introduction to Logotherapy, New York, Washington Square Press, 1968, p. 182-183.

4 Grollman, op. cit., p. 23.

Here I begin to pray, to put on in the morning my Tefilin, where I cannot find rational answers but have to commit myself, have to make my selection-- I believe in this God, in this incomprehensible Deity. I am approaching Him by way of prayer, by way of rituals even, putting on the Tefilin, and in the evening reading the Psalms.

This is my language when I address myself to God [...]⁵

Grollman complains that those who have written about Frankl and logotherapy have ignored Frankl's Jewishness.⁶ In response to this, Hayworth says that though Frankl is "[...] a Jew who is proud of his heritage and loyal to his faith, he writes and speaks--and is written about--not as a theologian but as a psychiatrist."⁷ Hayworth goes on to cite men such as Tweedie and Leslie who, though aware of Frankl's Jewishness, come primarily to study Frankl as a professional psychiatrist.⁸ The fact that both Tweedie and Leslie have written works on theology and its relatedness to logotherapy would vitiate Hayworth's argument, as Grollman himself contends.⁹ It becomes

⁵ See Appendix 2, Excerpts from Comments of Dr. Viktor E. Frankl on Logotherapy and the Talmud by Rabbi Reuven P. Bulka, Transcript of Recorded Conversation, San Diego, Logotherapy Institute, July 2, 1970, p. 126-127.

⁶ Grollman, op. cit., p. 24.

⁷ D. Swan Hayworth, "Viktor Frankl," Judaism, Vol. 14, 1965, p. 351-352.

⁸ Ibid., p. 352.

⁹ Earl A. Grollman, "Earl A. Grollman Replies," Judaism, Vol. 14, 1965, p. 352-353.

evident from this dialogue that a clear relation between Frankl's Jewishness and Frankl's logotherapy has not been established.

Though it is apparently clear that Frankl's link to his Jewish heritage contains substantial expression, this does not logically dictate that logotherapy is Jewish. But it does explain the impetus behind the remarks of some authors relating logotherapy to Judaism. The statement that Frankl's writings are "[...] literally interlaced with quotations from authoritative Jewish sources. His works breathe the very spirit of Judaism,"¹⁰ does not really enter into meaningful comparison of logotherapy and Judaism. It is a feeling which has been expressed by others,^{11,12} and indicates there is a basis for comparison.

Frankl does, in some places, make use of his knowledge of Judaism. He interprets a remark of Hillel in the following way:

10 Grollman, "The Logotherapy of Viktor E. Frankl," p. 24.

11 Norman Salit, "Judaism and Psychotherapy," in Abraham Burstein (ed.), The Worlds of Norman Salit, New York, Bloch Publishing, 1966, p. 308.

12 Nathan Grossman, "The Rabbi and the Doctor of the Soul," The Jewish Spectator, Vol. 34, 1969, p. 10.

"If I don't do it--who will do it? And if I don't do it right now--when should I do it? But if I do it for my sake only--what am I?" If I don't do it ... This seems to me to refer to the uniqueness of my own self. If I don't do it right now ... refers to the uniqueness of the passing moment which gives me an opportunity to fulfill a meaning. And if I do it for my own sake only ... what here comes in is no more nor less than the self-transcendent quality of human existence. The question, What am I if I do it for my own sake only--requires the answer: In no event a truly human being. For it is a characteristic constituent of human existence that it transcends itself, that it reaches out for something other than itself.¹³

There is a temptation to derive from this that logotherapy, which emphasizes man's uniqueness, the uniqueness of each moment, and the notion of self-transcendence,¹⁴ is Jewish. However, it appears from the way Frankl presents this exposition that the logotherapeutic notion came first, and he found its expression in the statement of Hillel.¹⁵ Thus, after presenting his views on uniqueness, Frankl makes the following comment:

I have nowhere found this couched in more precise and concise words than those of Hillel, the great Jewish sage who lived nearly two millennia ago.¹⁶

13 Viktor E. Frankl, The Will to Meaning: Foundations and Applications of Logotherapy, New York and Cleveland, The World Publishing Company, 1969, p. 55.

14 Ibid., p. 54-55.

15 Ibid., p. 55.

16 Ibid.

This does not rule out the possibility that logotherapy is the brainchild of Frankl's Jewish unconscious, that he might have formulated the notions of uniqueness and self-transcendence whilst having at one time or another absorbed this statement of Hillel.

Phenomenologically speaking, however, whilst Frankl's interpretation might fit into the statement of Hillel, and might even be what Hillel intended, the most this points toward is a complementary relation between logotherapy and Judaism on some aspects.

Also, whilst Frankl occasionally makes use of the Psalms¹⁷ or cites excerpts from Jewish prayer,¹⁸ this does not necessarily bind logotherapy to Judaism.

Thus, even though there may be similarities, it is recognized that logotherapy is not intended as being Jewish, or being in any way denominational:

Logotherapy is implicitly religious in the sense that it assists in aspiring for the summum bonum. It is not explicitly religious as a presentation of sectarian religious dogma. For, despite repeated references to Judaism, Frankl does not insist on any sectarian branch of religion.¹⁹

17 Frankl, Man's Search For Meaning, p. 142.

18 -----, The Will to Meaning, p. 146.

19 Grollman, "The Logotherapy of Viktor E. Frankl," p. 35.

This section dealt with some of the general observations of various students of logotherapy on its relation to Judaism. The next section will attempt to present some specific comparisons between logotherapy and Judaism and their bearing on the link between the two.

2. Specific Areas of Relatedness between Logotherapy and Judaism.

This section will introduce comments of various writers concerning specific points touched upon by logotherapy and Judaism.

Frankl himself reports the reaction of Leo Baeck to his question, what he thought of logotherapy. "'Dr. Frankl, in my view logotherapy is the Jewish psychotherapy.'"²⁰ Frankl asserts that this statement of Baeck is understandable:

The late Leo Baeck's conviction that logotherapy is "the" Jewish psychotherapy is understandable in view of the fact that he once translated "torah" as "life task."²¹

That logotherapy is the Jewish psychotherapy does not necessarily mean that logotherapy is Jewish. It might mean that as a psychotherapy it is the one most adaptable

²⁰ Leo Baeck, quoted by Viktor E. Frankl, "Friday Lecture," in Three Lectures on Logotherapy, Brandeis, California, Brandeis Institute, 1966, p. 1.

²¹ Frankl, The Will to Meaning, p. 143.

to Judaism. Grossman, however, stretches the point a little further. He claims that Frankl created new tools of psychotherapy through a fusion of Judaism and existentialism.²² Frankl's insistence on maintaining logotherapy as a secular theory²³ would present a large obstacle to an assertion that logotherapy is Jewish. Grossman himself does not offer any evidence of a conclusive nature to vindicate this statement. Amsel, who says that any form of Jewish therapy must include "[...] the reshaping of the individual's distorted habits of thought and action, the reshaping of his views regarding faith and trust, the reshaping, in essence, of his entire value system,"²⁴ continues with regard to logotherapy:

In this respect, the Jewish view is reminiscent of Dr. Viktor Frankl's Logotherapy which "considers man as a being whose main concern consists in fulfilling a meaning and in actualizing values" in life. However, whereas Dr. Frankl seems to feel that man can find this meaning in many varied avenues of life, Judaism's view is that a truly meaningful life, one that produces the contentment and peace of mind which is real and unadulterated, can be achieved only through the apotheosizing of faith and trust in God, through rendering all other joys and satisfactions subservient to the one true joy of serving the Almighty.²⁵

22 Grossman, op. cit., p. 8.

23 Viktor E. Frankl, "The Philosophical Foundations of Logotherapy," in Erwin W. Straus (ed.), Phenomenology: Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 54.

24 Abraham Amsel, Judaism and Psychology, New York, Philipp Feldheim, Inc., 1969, p. 182.

25 Ibid.

Amsel here claims that whilst logotherapy might be akin to Judaism, it is not in total agreement with Jewish thinking.

Frankl's positive approach to suffering is seen by Grossman as "[...] identical with that of Judaism."²⁶ Frankl, when presented with evidence that his affirmative approach was consistent with the Talmud, acknowledged the similarity.²⁷

He also welcomed the possibility that logotherapy is complemented by the Talmud.²⁸ Such connection is mainly of an associative nature, and is not a definitive equating of logotherapy with the Talmud. Understandably, Frankl himself resists the temptation for logotherapy to identify with the Talmud by taking over its own complementation.²⁹ Given his hesitancy to embrace religion in general, Frankl could not be expected to turn logotherapy in any specific denominational direction.

Norman Salit sees many areas of comparison between logotherapy and Judaism. He asserts that the logotherapeutic concept of freedom has its parallel in Judaism:

26 Grossman, op. cit., p. 10.

27 See Appendix 2, p. 129-130.

28 See Appendix 2, p. 134-137.

29 See Appendix 2, p. 137.

It is noteworthy that man, according to Logotherapy, in achieving this status of a religious being, is not the product of component factors and impacts, be they environmental or instinctual; his life does not conform to, is not fully conditioned by, his father-image. His religious development and attainments are the result of his choice; he opts to be with, or away from, God--and in this election he is free to make his own decision. In holding thus, Logotherapy proclaims the exhortation set forth with classic biblical terseness: "I have set before thee life and death, the blessing and the curse; therefore choose life" [...]³⁰

Salit sees the logotherapeutic notion of self-transcendence as having its expression in Psalms.³¹ In view of Frankl's own reading of the idea of self-transcendence into a statement of Hillel,³² Salit's conclusion is not surprising.

It has been pointed out that Frankl, in rejecting the pleasure principle, does so not from a moral view, but by showing that in reality the pleasure principle does not work.³³ Salit again shows a parallel, not of a moral nature, but of a realistic nature:

30 Salit, op. cit., p. 301.

31 Ibid., p. 299.

32 Frankl, The Will to Meaning, p. 55.

33 Reuven P. Bulka, An Analysis of the Viability of Frankl's Logotherapeutic System as a Secular Theory, Master's thesis presented to the Department of Religious Studies of the University of Ottawa, Ontario, July 1969, p. 6-8.

This is in the nature of the motivation that appears in a similar maxim in the Talmud: "From him who seeks greatness, greatness flees; but him who flees from greatness, greatness follows." The real saints were those who sought not sainthood but service.³⁴

Grossman sees a parallel between Frankl's concept of repentance as rising above predicament and undergoing a moral rebirth and the Jewish concept of repentance.³⁵ It should be noted that whilst Frankl's notion shares with the Jewish notion the idea of self betterment through repentance, Frankl's notion does not necessarily entail the aspect of asking forgiveness from God. However, Frankl himself was able to endure the horrors of the death camp and rescue himself from the threat of meaninglessness "[...] by regarding his misfortune as if it were punishment for prior guilt."³⁶ This indicates that personally he put the problem of guilt into the religious dimension, and guilt is the pre-condition for repentance. The approach Frankl takes on behalf of logotherapy is characteristic of his repressing the religious dimension.

³⁴ Salit, op. cit., p. 292.

³⁵ Grossman, op. cit., p. 11.

³⁶ Richard L. Rubenstein, The Religious Imagination: A Study in Psychoanalysis and Jewish Theology, Boston, Beacon Press, 1971, p. 177.

Richard Rubenstein also sees a link between logotherapy and Judaism:

What Frankl calls "logotherapy" and the "will to meaning" is not unlike the striving for an ordered, meaningful cosmos on the part of the rabbinic teachers in their own times.³⁷

This statement is suggestive for further exploration, but does not lend itself to specific evidence regarding the Judaic nature of logotherapy. That it is not unlike does not mean it is like.

Salit, in presenting logotherapy, is not in agreement on every point. He refers to Frankl's point that man is not to question life, it is he who is questioned by life.³⁸ To this Salit counters:

Judaism of course has always insisted upon man's accountability [...] Life poses to man unending questions, confronts him with unending demands. The Divine will is supreme, must be accepted. But the dynamism of the Jewish spirit requires at the same time the right to question. If one may argue with God, if one may summon Him to a din Torah, may one not question Him?³⁹

Salit seems to equate Frankl's term life with God, which might logically be what Frankl ought to mean by life, but is not his intent. Herein is the explication of Salit's

37 Ibid.,

38 Viktor E. Frankl, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Bantam Books, 1967, p. xiii.

39 Salit, op. cit., p. 300.

disagreement, in that there can be no dialogue with an inanimate entity called life.

Another element in the relation between logotherapy and Judaism is the contribution logotherapy can make towards understanding some aspects of Judaism. Thus Frankl attempts to project logotherapy onto the observance of the Sabbath:

Meaning can be found in life [...] meaning can be found in life for six days by working. But [...] work is not the only task we have--literally man was not made only to labor. That is to say, the meaning of Shabbat may well consist in reaching beyond work. There are creative values, there are experiential values, there are attitudinal values. This means we may find the meaning in our lives through a deed we are doing, through a work we are creating, through an achievement and accomplishment, through creativity, six days. But also through our experience. Not through what we give to the world but what we receive from the world; what we take in.⁴⁰

This interpretation of Frankl would indicate a two-way relationship between logotherapy and Judaism, a feature which need not be considered indigenous to Judaism as logotherapy has some relevance to faith in general as well as to Christianity.

The assertion that the logotherapy of Frankl "[...] is an optimistic existentialism permeated with Jewish values"⁴¹ must be tempered by the realization that whilst

⁴⁰ Frankl, "Friday Lecture," in Three Lectures on Logotherapy, p. 15-16.

⁴¹ Grossman, op. cit., p. 10.

Frankl "[...] is wholly unfettered by the religious or Jewish antipathies which shunted Freud off into untenable positions,"⁴² he still does not "promulgate any specific orientation."⁴³

Salit does state in closing that:

Consciously or unconsciously, Frankl has given expression to traditional Jewish concepts and insights; his Logotherapeutic approach to the ills of the human psyche are consistent with the basic tenets of Judaism.⁴⁴

How much Frankl is consistent with Judaism demands more than a cursory comment. Insofar as his maintaining the secularity of logotherapy is concerned, Frankl's logotherapeutic system might be rigidly opposed to a God-centered faith such as Judaism. More intriguing is the possibility that much of what Frankl says is an unconscious expression of Judaism, a possibility which goes beyond the purpose of this presentation. Suffice is to say that there is evidence to show a link between logotherapy and Judaism, a link which stops short of being total identity.

Having reviewed the relation of logotherapy to religion, and to Christianity and Judaism, the next chapter will attempt to clarify the denominational nature of logotherapy's religious bent.

⁴² Salit, op. cit., p. 307.

⁴³ Ibid., p. 307-308.

⁴⁴ Ibid., p. 308.

CHAPTER VI

IMPLICATIONS OF THE RELIGIOUS NATURE OF LOGOTHERAPY

The preceding chapter explored the relation of logotherapy to Judaism. This exploration, along with the previous investigations of the relation of logotherapy to religion and to Christianity, suggest a common ground which logotherapy might share with religion and the specific denominations of Christianity and Judaism, as well as some possible areas of disagreement.

This chapter will attempt to explore the implications of the various pulls exerted on logotherapy, and will attempt to show that logotherapy, whilst it may complement specific denominations, is essentially non-denominational in character.

The term non-denominational is used here to indicate two specific aspects of logotherapy; firstly, the absence of a distinct identification of logotherapy with any specific denomination, and second, the general openness of logotherapy to denominations. The first section of this chapter will concern itself with the first aspect of non-denominationality. The second section, through exploring the possibility that logotherapy is, by Frankl's own definition, a theology, will concern itself with the second

aspect of non-denominationality, the openness of logotherapy to denominations.

1. Logotherapy and Its Relation to Denominations.

This section attempts to develop an understanding of the relation of logotherapy to denominations of religion.

Frankl, in approaching the differing aspects of specific religious systems, proposes a view regarding the relatedness of denominations. He says, "It seems to me that the various religious denominations are something like different languages."¹

In elaborating, Frankl continues:

Man is the being which is capable of creating symbols, and a being in need of symbols. His languages are systems of symbols. So are his religions.²

Frankl suggests that the view of religion as language has relevance to the attitude of religions to each other:

And what holds for the languages is also true of the religions. That is to say, nobody is justified in claiming, out of a superiority complex, that one language is superior to another. For it is possible in each language to arrive at truth--at the one truth--and equally is it possible in each language to err--and to lie.³

1 Viktor E. Frankl, Psychotherapy and Existentialism: Selected Papers on Logotherapy, New York, Simon and Schuster, 1968, p. 13.

2 -----, The Will to Meaning: Foundations and Applications of Logotherapy, New York and Cleveland, The World Publishing Company, 1969, p. 153.

3 Ibid.

Thus, in Frankl's view:

[...] no language can justifiably be called "true" or "false," but through each of them truth--the one truth--may be approached as if from different sides [...]⁴

Frankl gives voice to his view that each religion is a separate approach to the truth. He insists that there is only one truth, but challenges the right of any religion to claim it has the mortgage on truth. Thus:

[...] I do not deny in the least that there is one truth only. However, I deny, and strictly insist on this denial, that any human being is capable of knowing with absolute surety whether it is he who has gotten hold of this truth or another one. This is what I deny; not that there is one truth, but that man can know whether he has really grasped this truth.⁵

Frankl's language approach to religion and his insistence that no religion can claim to have gotten hold of the whole truth might inspire objections from representatives of revealed religious systems,^{6,7} but he believes that revelation is not an effective way to convince the non-believer. He writes:

⁴ Frankl, Psychotherapy and Existentialism, p. 13.

⁵ See Appendix 2, Excerpts from Comments of Dr. Viktor E. Frankl on Logotherapy and the Talmud by Rabbi Reuven P. Bulka, Transcript of Recorded Conversation, San Diego, Logotherapy Institute, July 2, 1970, p. 127.

⁶ Donald F. Tweedie, Jr., Logotherapy and the Christian Faith: An Evaluation of Frankl's Existential Approach to Psychotherapy, Grand Rapids, Michigan, Baker Book House, 1965, p. 165.

⁷ Abraham Amsel, Judaism and Psychology, New York, Philipp Feldheim, Inc., 1969, p. 182.

Revelation cannot induce belief in God, because the acknowledgment of revelation as a source of information presupposes belief in God. An unbeliever never acknowledges that revelation is a historical fact.⁸

By virtue of this non-committal approach to the superiority of one religion over another, an approach which Frankl takes as a logical result of his view of religion as language, Frankl can assert that, "[...] logotherapy is not a Protestant, Catholic, or Jewish psychotherapy."⁹ This assertion by Frankl is recognized even by some who see a strong link between logotherapy and their specific religious orientation.^{10,11}

Frankl himself is aware of the denominational problem as it relates to his logotherapy. Thus, having been presented with evidence pointing to the Talmud as complementing logotherapy, he remarks:

[...] nobody can now say I agreed with Dr. Tweedie when he reproached me that logotherapy should become Christian but it does not, so he had to write his own work on Christian logotherapy.¹²

8 Frankl, The Will to Meaning, p. 148.

9 Ibid., p. 143.

10 Tweedie, op. cit., p. 28.

11 Earl A. Grollman, "The Logotherapy of Viktor E. Frankl," Judaism, Vol. 14, 1965, p. 35.

12 See Appendix 2, p. 137.

Frankl appears to imply that the pull exerted on logotherapy by Christianity is cancelled out by the pull exerted by Judaism.

Thus, "In the development of logotherapy, Viktor Frankl has opened the psychiatrist's door not to any one particular religion, but to religion itself."¹³

The nature of logotherapy as non-denominational is understandable in view of Frankl's hesitancy to even impute religion to logotherapy. His insistence on maintaining a secular stance in logotherapy to keep it available to everyone militates against taking the more specific step of identifying it with a particular religious system. No one has as yet offered conclusive evidence to prove that logotherapy is Christian, Jewish, or any other set theology. Whilst denominations can claim to make use of logotherapy within a set religious frame of reference, this is in large measure a result of the avowed open-door policy that logotherapy maintains to all faith systems.¹⁴ The positive attitude logotherapy takes to suffering and death can be used by the pastor¹⁵ but is not seen as restricted to the

¹³ Preston Harold, The Shining Stranger: An Unorthodox Interpretation of Jesus and His Mission, New York, The Wayfarer Press, 1967, p. 381.

¹⁴ Aaron J. Ungersma, The Search for Meaning: A New Approach in Psychotherapy and Pastoral Psychology, Philadelphia, Westminster Press, 1968, p. 156-157.

¹⁵ Ibid., p. 149.

pastor,¹⁶ for in its openness logotherapy tries to remain open to all.

Frankl himself senses a trend away from religious denominations. He says:

I believe the trend is not away from religion but it is certainly away from those denominations which have nothing better to do, seemingly, than just fighting one another.¹⁷

He is not averse to admitting an analogy between his three categories of values, creative, experiential, and attitudinal, and the three principal branches of Occidental religion.¹⁸ He adopts an eclecticism which would seemingly whet the appetite of any sectarian reader of logotherapy.

With no evidence pointing logotherapy in a specific denominational direction, and given Frankl's refusal to have logotherapy identified with any set religious system, if not with religion altogether, the non-denominational nature of logotherapy is established, in that logotherapy cannot be identified with any specific denomination.

¹⁶ Edith Weisskopf-Joelson, "Logotherapy and Existential Analysis," Acta Psychotherapeutica, Vol. 6, 1958, p. 195.

¹⁷ Viktor E. Frankl, "Sunday Lecture," in Three Lectures on Logotherapy, Brandeis, California, Brandeis Institute, 1966, p. 14.

¹⁸ -----, The Doctor and the Soul: From Psychotherapy to Logotherapy, New York, Bantam Books, 1967,

The next section will attempt to establish the second aspect of non-denominationality as applied to logotherapy, in that logotherapy is open to denominations.

2. The Implications of Logotherapy for Theology.

This section will attempt to explore the possibility that logotherapy is in itself a theology. It will not go into the precise details of systematic theology, but will concentrate on the statements Frankl and others make about the precise notions advanced by logotherapy. Through this study the second aspect of non-denominationality in logotherapy, the openness of logotherapy to denominations, will be approached.

Frankl maintains without equivocation that logotherapy as a theory does not enter the domain of religion. He says:

Logotherapy does not cross the boundary between psychotherapy and religion. But it leaves the door to religion open and it leaves it to the patient whether or not to pass the door. It is the patient who has to decide whether he interprets responsibility in terms of being responsible to humanity, society, conscience, or God. It is up to him to decide to what, to whom, and for what he is responsible.¹⁹

¹⁹ Frankl, The Will to Meaning, p. 143.

Frankl calls logotherapy "[...] a secular theory and medical practice [...]"²⁰

Frankl attempts to clarify the relation between logotherapy and religion as being separated by a dimensional difference. He counters the anticipated claims by theologians that success in building up one's religious belief without proper educational background is a matter of grace,²¹ by saying:

But one should not forget that my investigation moves within the frame of reference of psychology or rather anthropology, that is to say: on the human level. Grace, however, dwells in the supra-human dimension and, therefore, appears on the human plane only as a protection. In other words, what on the natural plane takes on the appearance of being man's decision, might well be interpreted on the supra-natural plane as the sustaining assistance of God.²²

Frankl takes a similar approach with regard to man's will to meaning and Providence.²³

With regard to this dimensional difference, Frankl says that, "Man cannot break through the dimensional

20 Viktor E. Frankl, "The Philosophical Foundations of Logotherapy," in Erwin Straus (ed.), Phenomenology: Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 54.

21 -----, "The Will to Meaning," Living Church, Vol. 144, 1962, p. 13.

22 Ibid.

23 See Appendix 2, p. 140.

difference between the human world and the Divine world [...]"²⁴

For the man who cannot subscribe to Providence, Frankl says:

We can therefore at best grasp the meaning of the universe in the form of a super-meaning, using the word to convey the idea that the meaning of the whole is no longer comprehensible and goes beyond the comprehensible.²⁵

Frankl asserts that it is impossible for anyone to say the super-world does not exist.²⁶ In this way Frankl presents the fundamental logotherapeutic notion of the meaning of life.²⁷ He sees the notion of the meaning of life as one of the key notions of logotherapy.²⁸ Birnbaum sees the notion of meaning as being the fulcrum in Frankl's theory.²⁹ This meaning is unconditional, and exists in the face of suffering and death.³⁰

²⁴ Frankl, The Will to Meaning, p. 145.

²⁵ -----, The Doctor and the Soul, p. 25.

²⁶ Ibid.

²⁷ Ibid., p. 25-26.

²⁸ -----, "The Philosophical Foundations of Logotherapy," p. 43.

²⁹ Ferdinand Birnbaum, "Frankl's Existential Psychology from the Viewpoint of Individual Psychology," Journal of Individual Psychology, Vol. 17, 1961, p. 163.

³⁰ Frankl, The Doctor and the Soul, p. 21-93.

For the purposes of philosophical orientation, the notion of the meaning of life is most applicable, as the other two foundations of logotherapy, freedom of will and the will to meaning,³¹ are approached by Frankl on phenomenological grounds.³² This meaning of life Frankl ultimately puts into the notion of super-meaning, super-meaning indicating that this meaning is beyond the grasp of man.

This doctrine of incomprehensibility approximates the personal view of Frankl regarding God. He is reportedly impressed with the reference to God as "[...] the Great Secret [...]"³³ Frankl asserts that "[...] one cannot speak of God but only to God [...]"³⁴ Speaking to God is what Frankl terms prayer.³⁵ Frankl insists man cannot speak of God for by doing so he makes "[...] being into a thing."³⁶ With regard to the question of whether God is dead, Frankl expounds:

31 Frankl, "The Philosophical Foundations of Logotherapy," p. 43.

32 Ibid., p. 43-55.

33 Nathan Grossman, "The Rabbi and the Doctor of the Soul," The Jewish Spectator, Vol. 34, 1969, p. 11.

34 Frankl, "Sunday Lecture," in Three Lectures on Logotherapy, p. 7.

35 Ibid.

36 -----, The Will to Meaning, p. 146.

I would say that God is not dead but silent. Silent, however, he has been all along. The "living" God has been a "hidden" God all along. You must not expect him to answer your call. If you probe the depth of the sea, you send off sound waves and wait for the echo from the bottom of the sea. If God exists, however, he is infinite, and you wait for an echo in vain. The fact that no answer comes back to you is proof that your call reached the addressee, the infinite.³⁷

Fabry thus proposes the following meaning of religion in the view of Frankl: "[...] religion is man's awareness of the suprahuman dimension, and the basic trust in ultimate meaning residing in that dimension."³⁸ Fabry himself says that, "Religion is man's relationship with the unknowable, his dialogue with transcendence."³⁹

Grollman comments that for Frankl, "He is the unknown God, and theology is the equation of the unseen."⁴⁰ Frankl intimates that faith is dependent on the awareness of the unknown. Thus, he says:

Faith is trust, faith in an ultimate meaning is presupposed by trust in an ultimate being [...]. There would be no need for trust if I knew. I trust without knowing; I believe not in spite, but precisely because I cannot fully understand the meaning, since it is a super-meaning.⁴¹

37 Ibid., p. 154.

38 Joseph B. Fabry, The Pursuit of Meaning: Logotherapy Applied to Life, Boston, Beacon Press, 1968, p. 182.

39 Ibid., p. 180.

40 Grollman, op. cit., p. 37.

41 See Appendix 2, p.130.

Faith in Frankl's view becomes the acceptance of the incomprehensibility of the whole. Frankl even suggests that this is deeper religiousness than that of those theologians who try to probe into the rationale of God's actions.⁴²

It is thus apparent that in Frankl's personal view the idea of unknowability is a religious one.

Frankl has been accused of trying to sneak in religion through the back door.⁴³ In defense of Frankl, Fabry claims:

If we understand by religion a belief in ultimate meaning located in a dimension beyond man, then the accusation has substance. But the belief that there is more to reality than man and his human dimension has been asserted not only by the religious leaders but also by atheistic philosophers and existential theologians.⁴⁴

Fabry goes on to say that Frankl's belief in meaning is existential, and based on experience. Fabry, however, misses the point that Frankl himself sees the notion of incomprehensibility as a religious tenet. The only way Frankl can avoid logotherapy being labeled as theological is by restricting the notion of incomprehensibility to his own personal view. But Frankl himself

⁴² See Appendix 2, p. 125.

⁴³ Fabry, op. cit., p. 50.

⁴⁴ Ibid.

admits this as part of logotherapy. He says:

This ultimate meaning necessarily exceeds and surpasses the finite intellectual capacities of man; in logotherapy, we speak in this context of a supra-meaning. What is demanded of man is not, as some existential philosophers teach, to endure the meaninglessness of life; but rather to bear his incapacity to grasp its unconditional meaningfulness in rational terms.⁴⁵

Frankl thus admits the idea of the limited grasp of man, the super-meaning idea that is part of his personal theology, into the framework of logotherapy. Even Fabry himself sees this as part of logotherapy when he says that, "Logotherapy assumes that this ultimate meaning exists but that it is ultimately unknowable for the individual."⁴⁶

There thus appears to be a basic contradiction within the expression of Frankl himself in that he insists on maintaining the secularity of logotherapy in spite of the fact that the fundamental logotherapeutic notion of meaning is, by his own avowed belief, a theological concept.

Frankl speaks of the concept of repressed religiosity.^{47,48} It appears that logotherapy itself suffers from this condition.

⁴⁵ Viktor E. Frankl, Man's Search for Meaning: An Introduction to Logotherapy, New York, Washington Square Press, 1968, p. 187-188.

⁴⁶ Fabry, op. cit., p. 187.

⁴⁷ Viktor E. Frankl, Contributions to S.W. Standal and R.J. Corsini (eds.), Critical Incidents in Psychotherapy, Englewood Cliffs, N.J., Prentice-Hall, 1959, p. 10.

⁴⁸ -----, "Religion and Existential Psychotherapy," Gordon Review, Vol. 6, 1961, p. 5.

Frankl admits he is bothered by the question of why logotherapy does not embark on matters of faith.⁴⁹ The evidence here indicates such a journey is not even necessary, as logotherapy, by Frankl's own standards of measurement, is a religious system based on and expressing the theological tenet of meaning.

Frankl's notion of the unknowability of God might invite serious objection from theologians. Tweedie himself sees Christianity as going beyond logotherapy on this point:

Christianity, to the contrary, affirms the possibility of an intimate personal (though, of course, not exhaustive) knowledge of God in Jesus Christ. Thus Christianity, a revealed theological world view, necessarily goes beyond Logotherapy, in its conclusions concerning the data of psychiatry.⁵⁰

Frankl would likely counter this statement of Tweedie by asserting that the ultimate meaning must remain an unknown, though some degree of experience is possible. Frankl claims:

No man can really see the necessity of Divine intervention in terms of punishment, because he can never know why God has punished him; or else, why God was gracious enough to spare him punishment; nor why God insists on punishment; because God's reasons cannot be understood by man.⁵¹

49 See Appendix 2, p.136.

50 Tweedie, op. cit., p. 175-176.

51 See Appendix 2, p.128-129.

It appears that Frankl's notion of unknowability has relevance to the non-denominational character of logotherapy. Frankl sees religion as the attempt to fill in the unknown. He says, "[...] as I see it religion tries to give answers by offering man various answers, in terms of myths and symbols [...]"⁵² The non-religious admit the unknowability without attempting religious expression as a way of approaching the unknown, and it is left to the specific denominations to fill in the specific approaches to the questions of life. Herein is evidenced the second aspect of non-denominationality in logotherapy, in that logotherapy leaves itself open for various religious denominations to fill in the answer to the question of the meaning of life. Frankl is thus seen to espouse, on behalf of logotherapy, a non-denominational theology. It is not indigenous to any specific denomination, and is at the same time open to denominations.

Frankl attempts to avoid the theological ingredient in his system by eliminating theological categories such as God and substituting for it life.^{53,54} He wants

52 See Appendix 2, p. 126.

53 Frankl, The Doctor and the Soul, p. xiii.

54 Magda B. Arnold and John A. Gasson, The Human Person, New York, Ronald Press, 1954, p. 482-485.

logotherapy to be therapy for everyone. Given, however, that logotherapy is not secular, as Frankl claims, but religious, it cannot be available to everyone. Crumbaugh indicates that logotherapy is limited in availability. He says that, "[...] the basic assumptions of logotherapy are not very effective with the non-religious, and its maximum value is reached only in a setting to which basic religious meanings are compatible."⁵⁵ Frankl's fear that logotherapy will be misinterpreted and rejected if it admits the religious dimension into its approach,⁵⁶ whilst it may be a legitimate fear, is strongly vitiated by the statement of Crumbaugh that in any event it is precisely in the religiously oriented that logotherapy finds its greatest expression. The fear that therapists may reject logotherapy for their own reasons, even because of misinterpretations, does not affect the indication that logotherapy is religious.

Frankl's adherence to the Hippocratic oath demands some further elaboration. Is he justified in constricting logotherapy because of the Hippocratic oath?

⁵⁵ See Appendix 1, "Excerpts from Author's Correspondence with Crumbaugh, July 9, 1970."

⁵⁶ See Appendix 2, p. 135.

Frankl himself posits on several occasions the religious element as existent in man. He asserts that, "[...] in the widest sense man is basically religious."⁵⁷ He goes on to explain this by saying that, "[...] to find the answer to the question of the meaning of life, means to be religious."⁵⁸ Given this definition, the question of why Frankl brands logotherapy as secular again arises. Frankl sees the striving for the unknown as a basic part of human existence.⁵⁹ He insists that logotherapy believes, "[...] religion is a human phenomenon, and as a human phenomenon it must be taken earnestly."⁶⁰ He asserts that man can only be understood when being viewed as in the image of God.⁶¹

Frankl insists it is not the job of the psychiatrist to convert the patient to his own personal beliefs.⁶²

⁵⁷ Frankl, "Sunday Lecture," in Three Lectures on Logotherapy, p. 10.

⁵⁸ Ibid.

⁵⁹ Geoffrey Frost, "The Cosmos and the Mind. How Far Can We Go? A Dialogue with Viktor Frankl," Pace, Vol. 5, 1969, p. 38.

⁶⁰ Frankl, The Will to Meaning, p. 140.

⁶¹ -----, Logos und Existenz, Wien, Amandus Verlag, 1951, p. 64, cited in Tweedie, op. cit., p. 70.

⁶² See Appendix 2, p. 139.

However, he does admit that, "[...] there is no such thing as psychotherapy unconcerned with values, only one that is blind to values."⁶³

The meaning values inherent in logotherapy are religious, from Frankl's own frame of reference. In opening up the patient to the logotherapeutic possibility, in spite of Frankl's denials, the logotherapist is opening up the patient to religion.

Tweedie is prepared to go to the limit when assessing the responsibility of the Christian psychotherapist.⁶⁴ In defense of the charge that this is imposing a system upon the patient, he counters that if the therapist is identified for what he really believes, there can be no unethical deception, as the patient is aware of what to expect before submitting himself to therapy.⁶⁵ In face of evidence pointing to logotherapy as religious, the question arises: Is the logotherapist ethical when advancing his therapy as secular when in reality it is religious?

The logotherapist need not impose, but if he denies the nature of his therapy, he might deceive.

63 Frankl, The Doctor and the Soul, p. x.

64 Donald F. Tweedie, Jr., The Christian and the Couch: An Introduction to Christian Logotherapy, Grand Rapids, Michigan, Baker Book House, 1963, p. 226.

65 Ibid., p. 225.

As to the desire to have logotherapy remain available to everyone, it should be noted that Frankl himself recognizes that techniques such as paradoxical intention do not work with everyone.⁶⁶ He says of a patient with whom paradoxical intention did not work, "This man was too feeble-minded to understand the meaning of paradoxical intention."⁶⁷ Frankl goes on to say:

In this respect paradoxical intention, or for that matter logotherapy, is not an exception. It is the rule that psychotherapy--every method of psychotherapy, that is--is not applicable to every patient with the same degree of success.⁶⁸

If, in the course of therapy, it becomes necessary to open up the patient to religious values, even the values of meaning in logotherapy, is this not the responsibility of the doctor? If the non-religious cannot submit themselves to the designs of the therapist, the blame cannot be placed on the therapist's shoulders, in the same way the therapist cannot be blamed if a feeble-minded patient does not accept paradoxical intention. Recognition of the religious element inherent in man necessarily puts an added responsibility on the therapist,⁶⁹ but logotherapy is not

66 Frankl, The Will to Meaning, p. 109.

67 Ibid.

68 Ibid.

69 Ungersma, op. cit., p. 66.

living up to its responsibility by constricting itself against its own nature. The Hippocratic oath, in the long run, and, assuming the religious nature of logotherapy, might demand the very opposite from what Frankl sees, in that logotherapy should openly assert its religious character, openly avow the necessity of religious commitment for the human condition, and thus confront patients without being hampered by self-imposed constrictedness. It can only be available to those who are willing to be helped on logotherapy's own terms and logotherapy's responsibility cannot be asked to stretch further than this.

There is a possibility Frankl, aware of the denial of God in the contemporary era,⁷⁰ wants to avoid this term and the religious element in general, in order to appeal to the times. This may even be an imperative if logotherapy is to gain a foothold. In this sense, Frankl's logotherapy is a religion for the non-religious, a way of imparting religious values almost unconsciously. Having said that, and appreciating this possibility, it nevertheless remains as quite evident that logotherapy is a religious system in the broadest sense, founded on a concept of Deity which involves the concept of super-meaning as unknowability.

70 Frankl, The Will to Meaning, p. 16.

It allows, however, through its non-denominational nature, adaptability to specific denominations.

SUMMARY AND CONCLUSIONS

This thesis concerned itself with the nature of logotherapy and its implications for specific denominations. As there are indications within the works of Frankl pointing to the religious ingredient in logotherapy, as well as indications from other sources pointing logotherapy in this direction, coupled with the views relating logotherapy to the specific denominations of Christianity and Judaism, this thesis attempted to understand the nature of logotherapy and its relation to specific denominations. It was motivated by the fact that no one has as yet studied the different pulls exerted on logotherapy and the implications of these pulls for logotherapy itself.

The thesis problem was approached through analysis of the writings of Viktor Frankl and the many students of logotherapy who relate logotherapy to religion and to specific denominations. It strove to deduce from these works the nature of logotherapy and its relation to denominations. After having studied these works, an attempt was made to establish certain conclusions regarding the relation of logotherapy to denominations.

The first chapter presented the literature in the field of logotherapy and how the present study is motivated by the various points brought out in the literature. The

first section presented the work of Viktor Frankl, the founder of logotherapy, and how it leads up to the present work. The second section presented an outline of various sources indicating a link between logotherapy and religion and how it was thus vital to examine logotherapy's relation to religion in the light of these sources. The specific areas of relatedness between logotherapy and the Christian and Jewish faiths presented themselves as topics for greater consideration.

The second chapter elaborated on the philosophical foundations of logotherapy. It indicated that the notions of objective values, the meaning of suffering and death, and the meaningfulness of love and work, all central in logotherapy, point towards religion in order to gain viability.

The third chapter extended the findings of the previous chapter. In trying to establish how logotherapy views its relation to religion, it first established that Frankl himself is a man of faith, and that Frankl's faith carries over into logotherapy in spite of Frankl's attempts to keep logotherapy secular. Frankl invites the religious person into the logotherapeutic clinic, and admits the advantage of the religious man in countering the problem of meaninglessness. He insists on the primariness of the religious phenomenon, but does not restrict logotherapy to

the religious person. His insistence that the logotherapist not enter the religious dimension becomes questionable in the light of Frankl's admitting the religious nature of man and its conduciveness for the clinical situation.

The final section of the chapter presented the views of authors who, in presenting logotherapy, maintain the boundary between logotherapy and religion as per Frankl's insistence. However, it was shown that some authors were of the opinion that logotherapy either espouses or approximates religious truths. Evidence was introduced that logotherapy is most effective with the religious person, and hardly effective with the non-religious. Frankl was pressed by some regarding the constrictedness of logotherapy arising from its eschewing the concept of God for its system. The indications of these views tended towards the conclusion that religion belongs in the logotherapeutic clinic by the very nature of logotherapy.

The fourth chapter delved into the relation of logotherapy to a specific faith, Christianity. The first section presented the views of Donald Tweedie. Whilst Tweedie is quick to admit that there are areas of disagreement between logotherapy and Christianity, he sees logotherapy as useful for the Christian therapist. Tweedie was shown to counter the problem of moral duty to make therapy available to everyone by his insistence that the Christian

therapist is obligated to present the religious aspects of life to the patient. The works of other authors also suggested a link between logotherapy and Christianity. However, there was no evidence in the literature that logotherapy is an expression of Christian theology. The most that could be established was a complementary link between logotherapy and Christianity.

The fifth chapter studied the possible link between logotherapy and Judaism. It examined the relevance of the Jewishness of Frankl himself as well as general claims made by some to the effect that logotherapy is the expression of Jewish ideas. It did not rule out the possibility that Frankl might have given unconscious expression to Jewish ideas when formulating logotherapy. The establishment of a common ground between logotherapy and some aspects of Judaism was seen as evidencing, in the light of present literature, a compatibility with Judaism, but not a total equating with it.

Having established a complementary link between logotherapy and specific faith systems as well as with religion in the broad sense, the final chapter examined logotherapy in the light of this link.

It was shown that present evidence does not point logotherapy in one specific denominational direction, but

that it is by design and, in face of no evidence to the contrary, non-denominational in that it does not espouse a specific denominational stance.

The concluding section attempted to investigate whether the basic concepts of logotherapy are, in themselves, and by Frankl's own definition, theological expressions, and the relevance of this possibility for the non-denominational character of logotherapy.

It was shown that the notion of unconditional meaning central to logotherapy is founded on the notion of super-meaning, super-meaning signifying man's inability to grasp the meaning of the whole. Furthermore, through the testimony of Frankl and others, it was indicated that this is precisely how Frankl views faith, for Frankl personally believes that faith is the acceptance of the incomprehensibility of the whole, God is the Great Secret, prayer is by definition unanswered, and religion is man's awareness of the super-human dimension and trust in the meaning residing in that dimension. The key notion of unconditional meaning was thus shown to be, in Frankl's own view, a theological expression. The fact that this was admitted as part of logotherapy was taken as an indication that logotherapy is basically a theological expression. It was shown that the logotherapeutic notion of unknowability provides opportunity for religions

to fill in the unknown with specific answers, indicating the second aspect of non-denominationality in logotherapy, that it is open to denominations. In response to Frankl's claim that logotherapy must, by the demands of the Hippocratic oath, be available to everyone, it was countered that logotherapy is obligated to express the truths it believes in, and can only treat those who are willing to submit themselves to the logotherapeutic thesis. Given the conviction that religion is a necessity in life, the logotherapist must be concerned with its therapeutic potential and use it actively as a clinical tool.

The general conclusion reached through this study is that logotherapy is a theological expression of a non-denominational nature.

The synthesis of the various pulls exerted on logotherapy by religion in its broadest sense as well as specific denominations thus results in the establishing of logotherapy as a fundamentally religious system. Logotherapy also serves to complement the specific denominations of Christianity and Judaism, and is thus available to specific denominations of religion. Although no faith system can claim total agreement with all aspects of logotherapy, nevertheless, logotherapy is useful and adaptable as a complement. This indicates the non-denominational nature

of logotherapy, in that it is open to all denominations and is not restricted to any specific denomination. Taking religion as language, as is the view of Frankl, logotherapy is seen as a universal language with relatedness to specific religious frameworks.

Even though Frankl espouses, by his own definition, a theological concept of super-meaning as central to logotherapy, the nature of this concept as indicating ultimate unknowability reinforces the availability of logotherapy to specific denominations of religion, leaving to these denominations the attempts to fill in the unknown. Through this doctrine of unknowability Frankl unwittingly opens up religion in its broadest sense to the person who does not identify with any specific denomination.

As a result of this study, a number of possible areas for further research are opened up.

It has been pointed out that logotherapy has some common ground with the specific faiths of Christianity and Judaism. Since no in-depth study has as yet been attempted with regard to these faiths, such a study is indicated. The relation of logotherapy to other religions such as Buddhism, Hinduism, and Islam, might also be explored. With regard to the comparison between Judaism and logotherapy,

the possible unconscious expression of Judaism in logotherapy merits further study.

One point that would demand proper treatment is the theology of Frankl, as expressed in logotherapy, and its relation to a faith based on revealed truth. Frankl advances the idea of unknowability, and there is room for studying whether this contradicts revelation experience as an idea. Also, the understanding of mystical experience in the light of Frankl's notion of unknowability might be elaborated upon.

As another potential area of exploration, it is pertinent to discover whether Frankl is advancing, in logotherapy, a new theology, an eclectic religion for the non-religious. Whilst he might deny intending such a creation, the possibility he has accomplished this in spite of his denial is worth further study.

Another possibility for study resulting from this work is an investigation of what role religion should play, on a medical level, in the clinic. This would be directly related to the more encompassing question of what is the responsibility of the therapist with regard to imparting values to the patient in the clinic.

The many possibilities for further research indicate that this work is only a scratching of the surface of logotherapy and its implications for religious psychology. The

basic conclusion of this work, that logotherapy is a theological expression of a non-denominational nature, is thus an introduction into many new areas of intellectual endeavor.

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APPENDIX 1

EXCERPTS FROM AUTHOR'S CORRESPONDENCE WITH CRUMBAUGH

APPENDIX 1

EXCERPTS FROM AUTHOR'S CORRESPONDENCE WITH CRUMBAUGH

Veterans Administration
Center
Gulfport Division
Biloxi, Mississippi 29531

July 9, 1970.

Rabbi Reuven P. Bulka
19 Marlborough Avenue
Ottawa 2, Ontario
CANADA

Dear Rabbi Bulka:

.....

First, may I say that your thesis (namely, that the essence of logotherapy contains implicit assumptions which are fundamentally religious) is in my opinion quite correct, notwithstanding Frankl's overt struggle to maintain a divorce between religion and psychiatry. Recognizing that this "spiritual" meaning in life is geistig and not geistlich, I think it still remains religious in at least a broad sense, and that the only logical development of the system into a potent therapeutic instrument requires a facing of the fact that in the last analysis any true experience of life meaning is religious in tenor.

.....

But I agree with your fundamental proposition that the dynamics of human existence demand a religious orientation in man. Of course I know that many existentialists would not agree. But in my opinion, while I accept Frankl's point that the Hippocratic oath demands that therapists open their techniques to the religious and non-religious alike, the basic assumptions of logotherapy are not very effective with the non-religious, and its maximum value is reached in a setting to which basic religious meanings are compatible.

.....

With best wishes,

Sincerely yours,

(signed) James C. Crumbaugh, Ph.D.
Clinical Psychologist

APPENDIX 2

EXCERPTS FROM COMMENTS OF DR. VIKTOR E. FRANKL ON
LOGOTHERAPY AND THE TALMUD BY RABBI REUVEN P. BULKA

APPENDIX 2

EXCERPTS FROM COMMENTS OF DR. VIKTOR E. FRANKL ON
LOGOTHERAPY AND THE TALMUD BY RABBI REUVEN P. BULKA

Transcript of recorded conversation, Thursday,
July 2, 1970, at the Logotherapy Institute,
U.S. International University.

Participants: DR. VIKTOR E. FRANKL, MRS.
VIKTOR E. FRANKL, GEORGE VLAHOS, TOM McDONALD
RABBI BULKA

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Dr. Frankl - Page 43 - "Life confronts man, but what, or
who, is life?"

You see, logotherapy is a psychotherapeutic approach;
it is not even entitled to raise this question. Why should a
psychiatrist, or a psychotherapist, or a logotherapist, for
that matter, handle the questions that are assigned to a whole
science called biology, or, in the widest sense, philosophy?
I have to confine myself to factual statements; and you should
not forget that, after all, in factual terms, there are people
who are atheists, and it is not up to logotherapy to decide
whether God exists, is dead, or has never existed. But it is
up to logotherapy as a phenomenological investigation to
analyze the experiential field of the unbiased man in the
street, and, when doing so, it must be recognized that there
are people who do not experience their life beyond being a
task. They do not add to this experience the taskmaster, and

I have to do justice to this fact because I have to restrict myself to factual terms. What you are forgetting is that what is a weakness in logotherapy, its frailty, what makes the Rabbi, Priest, and Pastor superior to it, is, on the other hand, the asset of logotherapy. You are pushing forward things, you are, as you say yourself, completing the logotherapeutic system by taking in the Talmudic wisdom. True, this is a frailty, a shortcoming of logotherapy. It "stops short", you are used to repeating. But, on the other hand, in another dimension, in the horizontal, this is an asset of logotherapy, because I can reach the atheistic patient, the agnostic patient as well, possibly finally opening up a door to the other dimension; while you, who are adding, complementing the logotherapeutic view, get a hearing a priori, by and large, only from the devout orthodox Jewish religious man. So what is at first view a frailty might be an asset in practical use.

What is even more important is that if I now took this step you are again and again demanding of me, or of logotherapy, to step beyond the boundaries of logotherapy as a secular system, I not only would leave myself, and for that matter, logotherapy, open to heavy criticism and attack from any psychiatric school and just discredit logotherapy as a psychotherapy, but it would also be a disservice to you and

to religion in general; because if I really took this step the Talmud would no longer be necessary, and you, as it were, would lose your job as a Rabbi. I would have taken over and crammed the luggage of logotherapy with the Talmud and with the assignment of the Rabbi, by usurping his role as well.

Rabbi Bulka - But you do admit the validity of extending it. I will cease to press you to extend it by yourself.

Dr. Frankl - Of course I extend it, but I made clear on the first line of the last chapter of "The Will to Meaning" that from that moment on I am speaking as a private person and confessing how I personally feel about transcendence and about the limitations of a secular system. But I make it clear and explicit that then I can no longer preach logotherapy; as to the latter, each and every doctor can adopt logotherapy as a psychotherapeutic tool and each and every patient can and must be helped by it, including the agnostic and the atheist.

Page 46 - "Frankl 'aimed to bring the "whole" house under a roof', yet he created a structure which admits of no roof." -

I would say it only allows for putting a roof thereon, because putting a roof on a house is a different

specialty, a different job, from the job of the man who builds the house, and so I have a different job to fulfill.

Page 69 - "Without a why, a how is difficult to comprehend."

Right. But the why cannot be comprehended anyway, not even in religion can it really and totally be comprehended. Such an attempt for a theodicy, as I evidenced in my book, "Homo Patiens" is from the start doomed to failure. This is the dimensional difference between the human and Divine dimension.

You can no longer, in terms of dogmatic statements, today approach the average man, including the religious, by saying that it has been said by God, and so forth; for you wind up with what little Gabie said when she was 5 or 6 years old. Her father said, "God has freed you from the measles." She replied, "Yes, Daddy, but don't forget he has in the first place afflicted me with the measles." This is a regressus in infinitum. Why not say, as Job did, we can never fully understand the reasons of God? This is deeper religiousness than trying, as Thomas Aquinas, in my eyes, sometimes does--God is such and such a Being, and I, Thomas, declare such and such a Being would contradict himself were He to do this or that. God does not accept prescriptions, not even from St. Thomas Aquinas.

Rabbi Bulka - But I never do that to the point of trying to give a why, but rather to explain why the 'why' has to remain a riddle.

Dr. Frankl - As I see it this is precisely why I insisted that you are trying to entice me into making religion jobless. This is precisely the task and assignment of religion, where we, as secular theorists, have to stop short. Any human undertaking and endeavour means stopping short because it is subject to the human finiteness; but least of all can logotherapy go further. Logotherapy is no cure-all, least of all is it an answer-all, I would say.

George Vlahos - Not even as a psychotherapy.

Dr. Frankl - Not even as a psychotherapy is it a cure-all, nor is it as a theory of man "an answer-all". But just let me say this--as I see it religion tries to give answers by offering man various answers, in terms of myths and symbols, and it offers man a choice. By and large he is born into such a language. Remember what I say about languages, a system of symbols. Here I begin to pray, to put on in the morning my Tefilin, where I cannot find rational answers but have to commit myself, have to make my selection--I believe in this God, in this incomprehensible Deity. I am approaching Him by way of prayer, by way of rituals even, putting on the Tefilin, and in the evening reading the Psalms.

This is my language when I address myself to God, and I abhor and would negate the right of anyone to say, "Viktor, why do you speak to Deity in this language? Why have you made it your habit, since the first day in concentration camp, to read in the Psalms each day? Why don't you accept the sacraments? Why don't you make confession to George (Vlahos) as a priest?" This is my language, and why should I change it; precisely because I believe in the one God, the one God we are all praying to. How often do Elly (Mrs. Frankl) and I say to each other: if God were really that Being who is angry at me because I use this language rather than that, what a deity would it be? God understands that man is finite and bound to a background of education, bound to a language of his own.

This is not indifferentism, this is tolerance. For I do not deny in the least that there is one truth only. However, I deny, and strictly insist on this denial, that any human being is capable of knowing with absolute surety whether it is he who has gotten hold of this truth or another one. This is what I deny; not that there is one truth, but that man can know whether he has really grasped this truth. Beyond that, as a finite being, he is never capable of getting hold of the whole truth.

Page 72 - "If man's purpose in life in Frankl's view is self-transcendence, and his essence an infinite vector magnitude, then his striving towards the transcendent and the infinite is never complete and never suspended. Even in the face of death, or perhaps more acutely in the face of death, this reality stands out and its actualization depends on what Frankl calls the attitude. If man sees not only the punishment, but also the punisher, the Transcendent Intervenor, he may eventually see the necessity of intervention and its proper implications."

First of all, you sometimes confuse the terms transcendence, self-transcendence, and immersion. You aptly say immersion when speaking later on of love. What I mean by self-transcendence, (what I mean, not people who quote me in the literature,) is the human being's being immersed in a cause or another person by working or loving; this is self-transcendence. But it does not deal primarily with transcendence which dwells in a higher dimension.

"He may eventually see the necessity of intervention and its proper implications."

No man can really see the necessity of Divine intervention in terms of punishment, because he can never know why God has punished him; or else, why God was gracious enough to spare him punishment; nor why God insists on

punishment; because God's reasons cannot be understood by man. You know how Job wound up.

Incidentally, you quote "You should love God with all your heart, with all your soul, and with all your might." I was a bit uneasy about this, because I am reminded about something you find in Job, where, in the first sentence, the Lord allows the devil to rob Job of everything, except for one thing, his own soul. And, as I see it, a psychosis may rob me of every capacity, but it cannot rob me of the capacity somehow to take a stand to this psychosis, or to the devil.

Rabbi Bulka - The point implicit in this statement is nothing more than that love of God must be unconditional, even if He were to take away life itself.

Dr. Frankl - (jokingly) This is not Rabbi Bulka, nor is it Talmud, but this you find in Frankl, where I, in "Man's Search for Meaning", interpret the commandment "Love God with all thy soul", as meaning love on an unconditional basis, including death and suffering.

Rabbi Bulka - All the more does this indicate a parallel between logotherapy and the Talmud.

Dr. Frankl - Do not entice me to say, "All the better for the Talmud". I restrict myself to saying, "All the better for logotherapy".

Rabbi Bulka - I would be the last to challenge this statement.

Dr. Frankl - What God meant by giving one his predicament he can never know.

Rabbi Bulka - But he can attempt to know.

Dr. Frankl - No, he cannot attempt to know, he can only bow his head, he can -- trust. Faith is trust, faith in an ultimate meaning is presupposed by trust in an ultimate being. I say this in "The Will to Meaning" and this certainly corresponds to your view George (Vlahos). There would be no need for trust if I knew. I trust without knowing; I believe not in spite, but precisely because I cannot fully understand the meaning, since it is a super-meaning.

Rabbi Bulka - Yet would it not be preferable, besides just passively accepting the suffering, to use the suffering as an impetus for self-examination, to see if there is some flaw only suffering can awaken him to.

Dr. Frankl - Page 74 - "The ultimate meaning of suffering remains inexplicable if restricted to the perspective of secularity."

I think that it cannot be fully explicated even in the next higher dimension.

Page 123 - "Would not death be filled with more meaning if the patient met death in trepidation, tormented by his failings to the extent that, were he to recover miraculously, his life would be a more meaningful one?"

Do you really believe that this is a medical doctor's job, to have the patient trepidate before death? Schnitzler, the famous Austrian playwright, in his well-known play, "Dr. Bernardi", has made this the plot; that a Catholic Priest insists that a young girl who is going to die must be told she is going to die. And the Jewish doctor loses his whole career by insisting that this must not be done because the girl, due to her euphoria, is convinced she will recuperate. The priest insists that he has to tell her. There is a reconciliation possible between both trends, but I just wanted to say this has been made into a full-fledged dramatic story. So you may see how important these things are.

Rabbi Bulka - I did not say the doctor should tell the patient to trepidate.

Dr. Frankl - I gladly leave this job to the Rabbi and the Priest.

Rabbi Bulka - I do not think it is the job of the Rabbi either; rather it must be an inner, introspective feeling emanating autonomously from the patient. Certainly, from the point of view of judging what is meaningful, this must be considered more meaningful than meeting death heroically.

Dr. Frankl - I just wanted to caution you not to place this load on the logotherapist, and blame him if he does not.

Rabbi Bulka - This is well taken. Be assured that this was not my intent.

Dr. Frankl - Page 125 - "If death is being wakened, this implies a waker."

I am comparing death with being wakened, but the Rabbi insists I must also deliver the message of who is the waker.

Rabbi Bulka - I am not trying to force you to say it.

Dr. Frankl - You do, because you blame me for "stopping short" before I give this answer, throughout the whole work.

George Vlahos - That you do not go one step further, is that what you are saying?

Dr. Frankl - Yes ... In phenomenology, and after all, we have to embark on phenomenological analysis, you have to bracket,

to exclude the question of causes and interpretation. You have even to bracket the question of whether a thing is real, according to Husserl, though not according to how Scheler and I see it.

George Vlahos - That means suspending.

Dr. Frankl - But the Rabbi wants more. It was an analogy I once presented: someone being woken up frightens but does not see that he is waking up into a more beautiful world. And, in any event, he must necessarily be frightened if you touch him. Death is the same. We feel frightened, but we do not know to which higher dimension we are waking into. So far my analogy. But you insist that I must also answer the question of who is the waker. You blame me for logotherapy remaining a secular system. That is precisely why there is a need for religion felt in people. Better to recognize this need, this widespread (perhaps ever present, even if only unconscious) need for religion, rather than making the secular system frantically into a religious system of its own.

George Vlahos - And you (Dr. Frankl) have said countless times that it is people like yourself (Rabbi Bulka) who will go this one step further.

.....

Dr. Frankl - Page 127 - "Where do his uniqueness and singularity spring from?"

Another question I cannot answer, where do the uniqueness and singularity of man spring from?

George Vlahos - From the image of God in him?

Dr. Frankl - No, no, from God the Creator, the Rabbi wishes me to say!

Tom McDonald - But that is a step only a person of faith can take.

Dr. Frankl - You say I insist that logotherapy be available to everyone. I do not insist arbitrarily but necessarily, because, as I told you before, this insistence is an asset, and not only a weakness.

George Vlahos - And it is because it is a psychotherapeutic technique that it is available to everyone.

Dr. Frankl - You say often that the Talmud is the logical conclusion of logotherapy, the symbolic and mythical complement. I have nothing against this. But if I included such things, it would not only deprive logotherapy of its asset, but make religion unnecessary. The myths and symbols have to be personal, not only my decision for this or another

religious language, or system of myths and symbols, is a personal one: religion has to be personalized as I pointed out at the end of "The Will to Meaning".

George Vlahos - I have another point that came to mind. If Dr. Frankl would go beyond this point, and would go to the point you say he should explore, there would inevitably eventually be people in this country who would start a logotherapy church. It would become a religion, a sect of its own.

Dr. Frankl - More than that, from that moment on no clinically oriented psychiatrist would ever venture to say in a scientific meeting, "I've treated this by paradoxical intention, you know, that technique developed by Frankl." "Frankl? Frankl is the founder of a religion", they would reply. And he would never venture to use, or to admit that he has used, logotherapy.

George Vlahos - Wouldn't you say then that, more than any other system, logotherapy allows that freedom for anyone to go beyond the point that logotherapy goes?

Dr. Frankl - Exactly, it opens the door but does not pass it, but leaves it to the patient to pass it in that full spontaneity which is necessary for religion. But you started

saying something very important. Let me try to continue.
If I am a psychoanalyst or a behaviour therapist, I do not come to grips with religion, but when speaking of meanings and even venturing to speak of the borderline concept of a super-meaning, I come so close to the boundaries where religion starts that I must, more than anyone else, be careful. A man who pilots an American air force plane in California is not in danger of trespassing. But what about an American pilot in West Germany, where the iron curtain is, what might happen? He must be more careful than the Californian, who, whether he orbits on Los Angeles or San Francisco, has no problem, but if he touches the Czechoslovakian border, imagine what might result? Is it not similar?

George Vlahos - What we are doing today is very important, and this transcript is going to be very important. We have all asked the question, Why doesn't logotherapy go beyond and embark on matters of faith?

Dr. Frankl - I ask it myself.

Rabbi Bulka - I do not insist that you make this a religious system, because as you show, this is unfair and even self-defeating. What I am trying to show is that conceptually this is the natural extension of logotherapy.

Dr. Frankl - Yes, but people would misinterpret us more than they do anyway. Why does the Oral Roberts University invite me to lecture there? Because they misinterpret me. And on page 133 in the middle, you say, "The Talmudic concepts on these issues were shown to complement logotherapy." This is excellent. This is welcome. But I cannot take over the complementation; logotherapy cannot take over its own complementation, in this respect.

I also make allowance that you have to deliver a work, [...] which delineates Judaism from logotherapy. This is sound, and, in a way, the more you blame me, publicly, the better it is, because nobody can now say I agreed with Dr. Tweedie when he reproached me that logotherapy should become Christian but it does not, so he had to write his own work on Christian logotherapy. This is welcome, because it makes it all the more difficult for our adversaries to say logotherapy is inspirational literature, as they said at Harvard.

George Vlahos - As someone told me the other day after class, "I'm inspired." This is the same as the Christian scientists.

Dr. Frankl - Right. - Here it comes in, here you see the dangers.

Page 173 - "Frankl falls short of committing himself to transcendence."

I commit myself to transcendence, but I do not let myself be enticed to commit logotherapy to transcendence.

Page 174 - "Frankl's insistence that love is a meaningful endeavour points to a Transcendent source for objective values, a concept which Frankl stops short of adopting but which forms part of the Talmudic system."

All the better that I do not repeat what has been said in the Talmud. Should I make the Talmud unnecessary?

George Vlahos - Rather than say Dr. Frankl falls short, say the Talmud goes beyond.

Dr. Frankl - He may understandably say he stops short as a therapist. Once you say very beautifully, "Frankl the man is a man of faith, but Frankl is also a doctor, and thus bound by the Hippocratic oath." (page 208)

Incidentally, why do you so often speak of philogosity? What is that?

Rabbi Bulka - I coined the word philogosity to signify philosophy of meaning.

Dr. Frankl - I always wanted to correct the bad spelling of your typist.

Rabbi Bulka - It is a combination of philo and logos.

George Vlahos - Perhaps philologosy would be more correct.

Dr. Frankl - Or, you might say, logophil.

Page 202 - "Is it possible for man to feel responsible in life without feeling responsible to someone?"

There are some people who say it is possible. As a psychiatrist it is not my assignment to convert them, to pressure them, and to urge them to concede it is not possible. Even if I personally believe it is not really possible, I cannot and must not convert them. You make logotherapy a religion and then blame it for its shortcomings. This is a circular judgment.

Rabbi Bulka - I do not make logotherapy a religion, I just indicate that it points in that direction.

.....

Dr. Frankl - Page 211 - "The rules of life are man made."

I would not say that. This opens the door to subjectivism. This sounds like man gives the meaning.

Rabbi Bulka - I did not mean it in that sense, but in the secular perspective.

Dr. Frankl - You do not mean it, but it is dangerous.

Page 212 - "The idea of super-meaning throws meaning into another world."

If the idea of dimensions is rightly understood, then it will be understood that this is not the case. There are not two worlds, but there are two dimensions; one is the higher, the other is the lower, and the higher one is higher in that, and only in that, it includes the lower dimension. In other words, there can, a priori, never be a contradiction in the higher dimension! As I in a German work somewhere say, what seems to be my will oriented towards meaning, has all along, without my knowing, before my birth, been the will of Providence. But in my dimension it appears as my will. Actually it has been admitted by Providence all along. So one cannot say, "I will this, God wills this." My will is over-structured by the Divine Will, and so there can, a priori, be no contradiction.

That is also why I say a decent atheist cannot contradict a true religionist, because the other one only steps into the higher dimension, and there everything is included. The atheist is just decent; the religionist, by being decent, is, in addition, a devout believer and religious man.

APPENDIX 3

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Denominational Implications of the Religious Nature
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Denominational Implications of the Religious Nature of Logotherapy¹

This thesis is concerned with studying the implications of the religious nature of logotherapy as it relates to religion and to specific denominations.

Firstly, the thesis establishes, through a review of the literature, a multifaceted pull on logotherapy from religion in general, and from the specific denominations of Christianity and Judaism. The thesis problem becomes to investigate what is the relation of logotherapy to these systems. The problem is approached through deductive study of the works by Frankl and other authors relating to the thesis problem, and the positing of specific conclusions as a result of this study.

The work then outlines the basic system of logotherapy, and points to the indication that its concepts, to be viable, need to admit the religious dimension.

Following this, an attempt is made to explore the exact relation of logotherapy to religion. It shows how

¹ Reuven P. Bulka, doctoral thesis presented to the Department of Religious Studies of the University of Ottawa, Ontario, June 1971, ix-144 p.

Frankl's own personal religious faith is manifested in logotherapy despite Frankl's insistence that logotherapy remain distinct from religion. The link between logotherapy and religion is corroborated by evidence from other sources.

After the link between logotherapy and religion is established, attention is focused on the relation of logotherapy to the specific denominations of Christianity and Judaism. The study of the relation between logotherapy and Christianity indicates areas of agreement and disagreement between logotherapy and Christianity, leading to the indication that logotherapy is, in light of the evidence, no more than a complement to Christianity.

A viewing of the relation of logotherapy to Judaism leads to a parallel indication. There is no conclusive evidence to say that logotherapy is an expression of Jewish theology, yet it may serve as a complement to Judaism.

Having established that logotherapy has application to religion, and to specific denominations of religion, the thesis examines the denominational nature of logotherapy. Logotherapy is shown to be non-denominational in two aspects; firstly, in that it is not an expression of any specific denominational theology, and secondly, in that it is open to specific denominations of religion. The second aspect of non-denominationality is approached through indicating that

Frankl, by his own definition, espouses a theological notion of super-meaning as ultimate unknowability, on behalf of logotherapy, and it is left for specific religious denominations to fill in the unknown. Logotherapy is seen as the expression of a non-denominational theology.

Some indications for future research as a result of this thesis are to examine in greater depth the relation of logotherapy to Christianity and Judaism, as well as other faiths, and the possibility that Frankl has, in spite of himself, created a new theological system.