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Paul Tournier's Philosophy of Counseling as Developed from His Concept of Person

Laurence H. Wood

PAUL TOURNIER'S PHILOSOPHY OF COUNSELING AS
DEVELOPED FROM HIS CONCEPT OF PERSON

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by
Laurence H. Wood Jr.

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APPROVED BY

Major Professor: W. Bel V. Luck

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Chapter 1

INTRODUCTION

There exists today an increasing interest in the possibility of integrating the fields of psychology and theology for the benefit of man. Such work has already been undertaken by Dr. Paul Tournier. The concepts that Paul Tournier has developed are of particular interest to the Christian community in its inter-personal relationships. While Tournier's concepts are applicable to a broader spectrum, they are nevertheless of particular significance for the Christian community. An understanding of certain of Tournier's concepts and their implementation into one's ministry in the general area of counseling can be of inestimable practical value.

THE PROBLEM

Paul Tournier has developed a uniquely personal philosophy of counseling. It is directly derived from his concept of person. It was the purpose of this paper to gain insight into this.

Statement of the Problem

Tournier's philosophy of counseling has developed out of his concept of person. It is Tournier's deep concern that the person not be lost in today's era of specialization in medicine. Due to the increasing specialization that has been taking place in the field of medicine, many patients have become "its" in an increasingly

deterministic and causable profession. Their "person" has been lost.

It was originally the intention of this writer to deal specifically with Tournier's concept of person. However as he worked with the writings of Tournier it was felt that it would be better to focus on his philosophy of counseling, since it had directly arisen from his concept of person. This was found to be immensely more practical and beneficial.

Consequently this study has focused upon Tournier's concept of counseling which has developed out of his concern for the person.

Justification of the Problem

Gary Collins has related an incident that occurred several years ago in Geneva. A newspaper reporter for the Tribune de Genève proposed that in light of Tournier's status and worldwide reputation he should be offered a professorship at the university. The officials of the University of Geneva were not long in responding. They sent a letter to Tournier stating that they would be very happy to have him as a professor at the University, but they were uncertain as to whether he should be on the faculty of medicine, psychology or theology.¹ This humorous incident serves to point out that Tournier is a person of some world-wide stature and significance. His thinking has not only influenced the medical profession of Europe but through his now famous Bossey conferences and his numerous writings, his influence

¹Gary Collins, The Christian Psychology of Paul Tournier (Grand Rapids, Mich.: Baker Book House, c. 1973), p. 79.

has spread throughout the world, as may be evidenced in the recent publication of the book, Paul Tournier's Medicine of the Whole Person.

As evidenced by the publication of certain other books by Gary Collins and Monroe Peaston, there has been an increasing interest in the significance of Tournier's contribution to the field of general and Christian counseling.

In addition there also exists an increasing interest in a viable integration of the fields of psychology and theology. This has been evidenced in the recent publication of a new journal entitled, The Journal of Psychology and Theology. These editors have recognized Tournier's contributions in this area as evidenced by the dedication of their second issue to him.

As further justification of this paper there has been this writer's own personal interest in Tournier and his writings. This paper was a welcomed opportunity to gain a greater acquaintance with Tournier.

Limitation of the Study

Even though the writer has read most of Tournier's books, in this research paper the writer has with the consent of Dr. Nobel Sack, limited the scope of this paper to these four key books of Tournier's; The Meaning Of Persons, The Person Reborn, The Healing of Persons and A Place For You. Each of these books have related some of his key concepts in the chosen area. This paper was not intended to be a definitive examination of Tournier's writings in light of the chosen problem.

Definition of Key Terms

Tournier has suggested that every man consists of two parts. The first of these is known as the personage. This is the part of the personality that one shows to the world. It is a protective mask which everyone wears in order to hide his real self and present the best possible image to those around them. While the personage is an image that one presents to the world it is also a shield and an important part of man that is important for his psychological stability.

The second part of man is the person. This is deep and hidden. It is the more authentic of the two and is intricately camouflaged behind the personage. The person is revealed only intermittently and then mainly through the course of honest dialogue between people.

True dialogue such as Tournier writes of is a fragile thing. It is a means of getting behind the personage to the person. Involved in it are the qualities of openness, honesty and transparency in communication between people. True dialogue goes beyond the impersonal exchange of information and ideas. It is marked by a willingness to involve oneself in interpersonal relations. It depends not so much upon what we say as it does on one's willingness to welcome communication with others. Dialogue is not something to be entered into haphazardly with anyone. Rather, one must carefully choose with whom to enter into dialogue, if it is to be true dialogue. For it is through dialogue that Tournier has been able to enter into communion with his patients.

Communion between persons is a special event. It is a moment of understanding between persons that is built upon the bond of

sympathy and affection between doctor and patient. This bond is the fruit of the sincerity of each person. Information helps in understanding a case, but only through communion can one understand a person.

SOURCES OF DATA

Sources for this present study were acquired directly through library research and use of personal holdings of Tournier's writings. Some material was available in the library of Western Evangelical Seminary and other material was obtainable through the inter-library loan system. Other material was obtained from Dr. Nobel Sack of the Seminary, from the publisher of the Journal of Psychology and Theology, and from this writer's own personal library.

STATEMENT OF ORGANIZATION

This paper was organized into seven chapters. The first chapter served as an introduction to the complete work. Chapter two dealt with biographical material concerning Paul Tournier. This chapter aided one's understanding of the influences which shaped Tournier's concepts. The third chapter dealt with The Meaning of Persons. It analyzed the book and its significance, particularly in the area of the person. Chapter four dealt with The Person Reborn. It dealt with Tournier's struggle to interrelate technology and faith, as well as certain key concepts of Tournier. The fifth chapter dealt with The Healing of Persons. It dealt with the thought that if one is to truly help persons, then more than just mere technical excellence is needed. Chapter six dealt with A Place For You. This book was

chosen since it was a late work of Tournier which reflected his views concerning the integration of psychology and theology. Chapter seven served as a chapter for summary and conclusions.

Chapter 2

THE LIFE AND WORK OF PAUL TOURNIER

In a day of increasing depersonalization in the field of medicine, Dr. Paul Tournier has given much needed guidance to these professional healers. For he "has advanced the revolutionary concept that the man [SIC] must be treated as a whole being-body, soul and spirit."¹ While somewhat similar to the thinking of Dr. Victor Frankl, Tournier has gone beyond Frankl in developing his concept of the medicine of the whole person.

In the late thirties and early forties, when it wasn't popular, Tournier undertook the task of integrating the insights of psychology with those of the Bible.

His writings, probably more than those of any other man, have called attention to the great possibility of combining biblical and psychological insights for the growth of the whole person.²

Tournier's new synthesis of medicine and the Christian approach to the person and healing developed sufficient momentum during the forties that in 1947, at the request of a number of colleagues, he held an international conference of doctors at the Ecumenical Institute of Bossey.³ This has since become an annual summer seminar dedicated to

¹Leslie H. Stobbe, "The Adventure of Living," Christian Life, XXVII, 7 (November, 1965), 32.

²Bruce Narramore, "Editorial," Journal of Psychology and Theology, I, 2 (April, 1973), 3.

³Paul Tournier, A Doctor's Casebook in Light of the Bible (New York: Harper & Row, Publishers, 1960), p. 20.

the medicine of the whole person. Its influence has spread outward, permeating medical centers in Europe and the U.S. at a surprising rate.⁴

In order to understand how Tournier's concepts developed, it is best to look at his life, up to the present.

Paul Tournier's Parents

In 1849, a young man named Louis Tournier was appointed pastor of the Cathedral of St. Peter at the age of twenty-one. The new pastor was somewhat of a poet and as was the custom of the day, his sermons were long and scholarly. Louis Tournier married in his mid-thirties to a woman eighteen years his senior. His first wife gave him twenty happy years of marriage. In his forties, Tournier began to exhibit persistent psychological problems. These were increased by the death of his wife in 1883. Because of his ill-health Tournier stepped down from his position as pastor to become an instructor of religion. By this time he was known throughout Geneva as a master teacher. Parents who brought their children to his catechism class often stayed to listen, creating quite a crowd in Calvin Auditorium.

In 1890, at the age of sixty-two, Louis Tournier took a second wife, Elizabeth Ormand. She was much younger than he, being only twenty-eight. She had formerly been a student of his and at the time of their marriage was a teacher in his catechism class. Four years after their marriage, the Tourniers became the parents of a baby girl whom they named Louise. Four years later on May 12, 1898 their only son,

⁴The Ecumenical Institute of Bossey is located in an old castle, near Geneva, Switzerland.

Paul, was born.⁵

The Early Years

Paul's early years were marked by loneliness and withdrawal. Three months after his birth his father died leaving the task of raising two small children to his young widow. During the few remaining years of her life the family drew very close. After long suffering and three operations Elizabeth Tournier, in her turn, died of breast cancer. Paul was six years old at the time. In later years Tournier wrote that this "was without doubt the most important event in my childhood."⁶

This event doubtless played a very important role in my development, even greater than the death of my father because of the emotional ties that had attached me to my mother. I think that if I am sensitive to human suffering I owe it to this experience of suffering that I lived through in my childhood. I think, too that if I secretly decided, while I was still very young to become a doctor, it was, without my being aware of it, to avenge my mother, to fight against the death that had taken her from me.⁷

Paul and his sister were taken in and raised by his aunt and uncle, Monsieur and Madame Jacques Ormand. From the pious, intellectual and sentimental atmosphere of their parents, they passed into the secular world of tradespeople. As the Ormands had suffered the death of their own children, it was not easy for them to take two orphans into the midst of their own grief. To further complicate

⁵Gary Collins, The Christian Psychology of Paul Tournier (Grand Rapids, Mich.: Baker Book House, c. 1973), p. 26.

⁶Paul Tournier, A Place For You (New York: Harper & Row, c. 1968), p. 17.

⁷Paul Tournier, "My Religious Vocation as a Physician," Healer of the Mind, ed. Paul E. Johnson (Nashville: Abingdon, c. 1972), p. 240, 241.

matters, Madame Ormand suffered from a kidney ailment and shortly after their arrival became mentally ill, suffering from a paranoia with religious delusions. Yet in spite of this it was Madame Ormand who exercised considerable influence on the religious lives of Paul and Louise.

These early years, as an orphan, left a lasting impression on Tournier. These were years of extreme loneliness and withdrawal. Tournier later wrote, "It seemed to me that I did not matter to anyone, that no one was interested in me."⁸ Even overhearing his uncle boasting of Paul's mathematical abilities did not change his attitude, though it left him astonished. Except for mathematics, he was a poor student and was ridiculed at school by his classmates. Having no friends he chose to confide in his uncle's dogs and spend his time in a tree house.

It was during these years, at the age of eleven or twelve, that Tournier made two significant decisions. First, after hearing a sermon by an evangelist he decided to give his life to Jesus Christ; second he decided to become a doctor. Although these decisions marked a turning point in his life, they had little effect on him during his teenage years.

The Impersonal Years

During these years Tournier was still lonely and insecure. So much so that one of his high school teachers, Jules Dubois, noticed this and invited Tournier to come to his office for a talk. This was

⁸Ibid., p. 241

the beginning of a series of conversations that stretched out over a period of several years. This teacher of Greek was a discerning individual who understood how much Tournier needed to be close to someone. This was an important point in Tournier's life. Through him, Tournier was initiated into the first level of dialogue, i.e. "intellectual dialogue."⁹

My first occasion for real dialogue came about through friendship with my schoolmaster. He was Greek; a very distinguished man and a philosopher. He was not Christian, he said, because he could not believe in a personal God who revealed himself. He was, however, an idealist, and believed in some sort of spirit.¹⁰

Dubois made Tournier feel that what he was saying was being taken seriously and was of importance. While their discussions were intellectual and abstract, they had deep repercussions in Tournier. Perhaps the most important thing was that these discussions gave Tournier confidence in himself. This, in turn, opened the door for Tournier to become a part of society through the interchange of ideas. The effect was so pronounced that he "became a leader among his companions at the University of Geneva and was elected president of the Society of Zofingue, a country-wide student body."¹¹ The discussions with Monsieur Dubois had done a great deal to move him toward maturity, but behind his intellectual facade Tournier was still a lonely young

⁹Ibid., p. 242.

¹⁰Paul Tournier, "Listen to God," Faith/At/Work, LXXXIII, 3 (June, 1970), 6.

¹¹Monroe Peaston, PERSONAL LIVING: An Introduction to Paul Tournier (New York: Harper & Row, Publishers, c. 1972), p. 4.

Social action helped to fill up a little of the emptiness that Tournier felt. In the early 1920's he worked for the International Red Cross for the repatriation of Russian and Austrian prisoners of war. During this time he founded an international organization for child welfare work and he organized a fund-raising drive to bring relief to famine stricken children in Russia. In addition to these efforts he designed calculating machines in his spare time for which he took out several patents and, in collaboration with a friend, wrote and staged a play.

In spite of his studies and activities during his student years, Tournier found time to become engaged, to Nelly Bouvier. He was very shy with women and was very embarrassed by the courting procedure. Tournier graduated from the Medical School of the University of Geneva in 1923 and after one year of internship in Paris, Paul and Nelly were married. From the beginning they both agreed to establish a Christian home, but this was only theoretical, for then "religion was only a subject for discussion rather than a way of life."¹³

About this time a friend of Tournier's came to see him. He wanted Tournier to participate with a group of laymen and clergy in discussing ways to renew the church. He was none too gentle in his refusal.

I answered him that the church did not interest me at all, that the churches seemed to me the greatest obstacle of all between God and men, and that the worship in spirit and truth had no need for the church.¹⁴

¹²Collins, Op. Cit., p. 27.

¹³Tournier, "My Religious Vocation as a Physician," p. 244.

¹⁴Ibid.

He resisted his friend until after the birth of his first son, Jean Louis, in 1925, at which time he realized his own insufficiency for the religious training of Jean. Before long Tournier was elected to the governing body of the church. He and his friends quickly proposed a reform of the whole church constitution and managed to become a thorn in the side of the ecclesiastical establishment.

Yet, in spite of all their activity, little was accomplished. Instead of reform and spiritual fruit, division and bitterness were the result. To add to his troubles a team of evangelists left Tournier with the uneasy feeling that it was he and not the church that needed reform. With new elections to the church board, Tournier's career as a church reformer came to an end. Although re-elected, his sympathizers were all defeated, so he refused to accept his re-election. In the meantime his second son, Gabriel, was born in 1928. It was also in that year that Tournier entered private practice as a physician. Tournier tried to be as technically competent as possible but tended to remain aloof and superficial in dealing with his patients. Then in 1932 Tournier was introduced to the Oxford Group. This event changed not only his medical practice but the course of his entire life.

The Years of Change and Growth

Tournier's introduction to the Oxford Group came as a result of the dramatic change that had taken place in one of his patients, stemming from her contact with that Group. Formerly she had been selfish, aggressive and tyrannical towards her husband. Almost overnight this gave way to kindness and devotion to others. When Tournier asked her about what had happened, she put Tournier and a

friend in touch with some of her new friends in the Oxford Group. One evening in an old part of town they met with three important persons from Zurich: an author, Professor Theo Spoerri, a psychoanalyst, Dr. Alphonse Maeder and a theologian, Professor Emil Brunner. Waiting to hear the secrets of their success, Tournier was disappointed because they spoke only of their trivial personal failures and sins. Tournier was irritated by their discussion because it did not cater to his taste for discussion of ideas. His parting remark was, ' "We were asking you for bread, and you give us stones." '15 Yet the truth was that these men made Tournier keenly aware of a problem he was facing: the problem between the faith professed and the faith lived. One other participant of the evening made Tournier feel this very keenly. This was Mr. Jan van Walréde Bordes, a Dutch businessman who was also a high official in the League of Nations. The Dutchman spoke of his experience of morning meditation and its effect upon him. As a result Tournier took it upon himself to try meditation.

During one of his morning meditations Mr. de Bordes was moved to invite Tournier to his home. There he spoke candidly with Tournier of his successes, failures and personal problems. This set the tone. Tournier began for the first time in his life to speak about himself in a personal way. Slowly he began to come out of his intellectual fortress. Later, Tournier wrote of this meeting, "I had never heard a man tell of his life in such a manner: not only the things of which he could be proud, but also those of which he was ashamed."16

¹⁵Ibid., p. 247.

¹⁶Ibid., p. 248.

Tournier continued with the practice of meditation. This practice has continued for over forty years. Almost immediately his relationships began to change with people. The first change came with his wife. Together they learned to speak honestly about their feelings. It was with his wife that Tournier was able to cry for the first time over the death of his parents. In a very real sense, Madame Tournier became her husband's third psychotherapist, the first being Monsieur Dubois, his high school teacher, and the second being the Dutchman, Monsieur de Bordes. Before long he sought out those in the church governing body that he had resisted for so long and asked their forgiveness. Not only did he begin to get along better with his sons and develop a closer rapport with his wife but his medical colleagues noticed that he was becoming less of a cold intellectual and more of a warm person.¹⁷

Following this initial involvement with the Oxford Group, Tournier and his wife became active in the movement. They took part in Switzerland and other countries in private meetings. These meetings were by invitation and in them they met people of all countries and social classes, believers from all churches and even some atheists. These meetings held deep meaning for the Tournier's.

We learned to know them more deeply because in their witness and even more private conversation they spoke openly of their personal difficulties. We saw that there were dramas everywhere, sufferings hidden in every heart, men who did not know to whom to take them to find help. These years were for us a singular school of life.¹⁸

¹⁷Collins, Op. Cit., p. 31.

¹⁸Tournier, "My Religious Vocation as a Physician," p. 251.

Two things were happening during this time. The one was Tournier's initiation into psychotherapy while the other was the exercising of a spiritual ministry, the lay healing of souls. To this day Tournier does not distinguish clearly between the human and divine aspects of his ministry; they cannot be dissociated.¹⁹

Through the Oxford Group, Tournier came to know a living God; a God who became a living companion to him. The effect on his life was revolutionary.

In my childhood I had already come to know God, quite naively of course; nevertheless, I thank God for those who led me to him. Yet it took a revolutionary experience in order for this knowledge to go beyond the abstract nature of a few ideas about God, however right those ideas might have been. I had to meet him in the full activity of adulthood, through dialogue with inspired men. They put my real life, my home and my medical work under the light of God. Ever since, Jesus Christ has become my unseen companion of every day, the witness of all my successes and all my failures, the confidant of my rejoicings and my times of sadness.²⁰

Through the Oxford Group, Tournier also learned what it meant to become a person.

Well, I am aware that up to the age of 34 I was a very impersonal man, a man who delighted in abstract intellectual discussions for the simple reason that I did not dare reveal to anyone else my most intimate anxieties, my most personal emotions, my most secret pangs of conscience The obstacle is in ourselves. For each of us the problem is to become more fully a human being, a person.²¹

These years were extremely rich years for Tournier. Not only for the religious experiences that he had and helped others to have but

¹⁹Ibid.

²⁰Paul Tournier, The Seasons of Life (Richmond, Virginia: John Knox Press, c. 1963), p. 62.

²¹Paul Tournier, "The Person in a Machine Age," The Christian Century, LXXXI, 25 (June 17, 1964), 793.

also for the psychological liberation that he was finding and in turn helping others to find. But during this period, tragedy struck. In the summer of 1935 Tournier was involved in a car accident in which he and his sons escaped injury, but his wife was badly injured and Jacques Ormand, the man who had raised Tournier and his sister was killed. That night Tournier wrestled with the problem of responsibility. Had his carelessness killed his uncle and caused his wife's suffering? Could he have avoided the accident? These and many other questions plagued him that night. He soon realized the futility and pointlessness of such questions.

The only thing I could do was bring this burden to the cross of Christ who precisely by his sacrifice took upon himself all the suffering of men--of all men, the victim as well as the culprit. If some mistakes can be corrected, there are others that are irreparable. And because of all that is irreparable, because man cannot save himself, God has sent his salvation in the person of his Son, Jesus Christ. From that time on I lived by the grace of God; of course I had already lived by it, but now I was more aware of it.

Religious insight, psychological insight--I saw more and more how much these were bound together. I saw that every religious healing of the soul had psychological effects, but I saw also that every psychological insight contributes to the fulfillment of God's plan, which is to liberate us even more.²²

Doctor of Medicine of the Whole Person

Even before the accident, Tournier's medical practice had begun to change. In the early years his practice had been confined solely to treating of disease. Now this was beginning to change. He was becoming deeply interested in the people that came to him for healing.

²²Tournier, "My Religious Vocation as a Physician," p. 253.

He began making the attempt to know his patients on a personal level. He found himself listening to them and trying to understand his patients on a personal level. To his surprise, these patients began to talk and reveal some of their most intimate secrets. But thinking that this sharing wasn't a part of medicine, Tournier began inviting his patients to come to his home in the evening and, next to the fire, away from the office, they found time for unhurried talks. It was not long before Tournier made an interesting discovery. His talks in the evening were helping his patients improve physically. Today with the establishment of psychosomatic medicine, this discovery does not seem particularly profound. But in the 1930's this was a new idea that took Tournier several years to accept. As a result he came to the conclusion that the technical medicine that he practiced during the day and the dialogue that he participated in during the evenings, both contributed to healing and were both a part of medicine. Tournier was moving from the aloof diagnostician and treater of disease to one who was recognizing that an individual's problems and relationship with God could have a very marked effect on his physical illness and healing. Tournier was moving toward a medicine of the person, that treated a patient as an individual rather than as a case.²³

It was during this time that Tournier began to study the works of the psychiatrists, Freud, Jung, Maeder, Adler and many others. Later he wondered if he should specialize and do a residency in a psychiatric clinic. Prominent psychiatrists and psychoanalysts dissuaded him from

²³Collins, Op. Cit., p. 33.

taking this direction, feeling that it would actually be more of a hindrance to the naturalness of his ministry than a help.

It wasn't until a visit to England in the summer of 1937 that Tournier made perhaps his most important decision concerning his integration of psychology and theology as well as the future of his career. He had wondered if he should give up his practice in order to pursue a more active role in the church. Instead, he decided to dedicate his life to developing a Christian view of medicine.²⁴ Years later he wrote of that decision.

That evening I spent a long time in meditation. "The tools of technical medicine," I thought, "all doctors know them and use them. Numerous researchers are working to give us new ones. But very few doctors yet are acquainted with and study the role of problems of living, of problems of conscience, of events in the moral and religious life, in illness and in healing." I felt myself called by God to consecrate myself to this study.²⁵

Thus Tournier, believing he was led of God, embarked upon a new career. As one step toward answering this call, he sent a letter to all his patients informing them that he was moving beyond the mere practice of technical medicine.

It was shortly thereafter that Tournier also began his career as a writer. His first book, The Healing of Persons, was not meant to be a scholarly treatise on psychology, philosophy or theology but was simply meant to show the close relationship between personal and physical problems and that these difficulties could be solved when

²⁴Ibid.

²⁵Tournier, "My Religious Vocation as a Physician," p. 256.

people submitted themselves to the sovereignty of God.²⁶ The book was basically a compilation of some of his experiences. He submitted his first draft to six friends who promptly discouraged him from publishing it. After it was turned down twice by publishers the thought came to him that there was one man who could advise him as to whether the book was well written and should be published. The man Tournier turned to was his old schoolmaster, Monsieur Dubois.

While Tournier read the first chapter to him, the old man listened in silence. At the conclusion of the first chapter he told Tournier to go on. At the end of the second chapter he told Tournier to go on again. At this point Tournier was beginning to fear his old teacher's silence, lest it mean that he felt Tournier's work to be without value. All through the afternoon Tournier read until at last the book was finished and then again there was the silence. What followed was miraculous.

Suddenly my friend said, "Paul, let us pray together."
 I was very much surprised, for he had always said that he could not pray--that he did not believe in a personal God.
 "Are you a Christian now?" I asked.
 "Yes."
 "Since when?"
 "Just now."
 We prayed together. It was a high point in my life's adventure.²⁷

This man who had given so much to Tournier was then ill and died two or three months later. But before he died he made a request of Tournier:

²⁶Collins, Op. Cit., pp. 33, 34.

²⁷Tournier, "Listen to God," p. 8.

that he would officiate at his funeral and tell his friends that he had found God. Tournier honored that request and it is the only funeral service that he has conducted.²⁸

When The Healing of Persons was published it was 1940 and Europe was engulfed in war. Like many of his countrymen Tournier was called to serve in the army to defend his country against attack. Happily this never took place and Tournier spent his time profitably in the Medical Corps. During his stint in the army he spent time working on the problem of how to raise the morale of a country, isolated from the world by hostile armies. He also wrote a second book, Escape From Loneliness.

The Productive Years

Following the end of the war, Tournier entered a period of intense productivity. He discovered that many people had been reading his works during the war and were now free to write him about the medicine of the whole person. It was his hope that many of these people would become involved in the Oxford Group. However, he soon painfully learned that the Oxford Group had changed. Instead of the emphasis on individual growth before God, there had arisen a political-social movement, re-named Moral Rearmament. With difficulty and criticism, the Tourniers withdrew from the organization that had so deeply influenced their lives; they had no interest in such a movement.

²⁸Ibid.

For a time it seemed as if they must pursue their adventure alone. But in 1946 a brief light appeared when they were invited to participate in a conference organized by a young theologian, Dr. Eberhard Müller, at Bad Boll, Germany. It was Dr. Muller's intention to gather men together of the same profession, in dialogue with the church, to elaborate a new way of thinking and a new ethic for their profession based upon the gospel. Only through the intervention of the World Council of Churches were the Tourniers able to attend the first Evangelical Academy at Bad Boll. Tournier at first thought that this might be the place for dialogue between men of medicine and men of theology. However, as Tournier listened, he soon began to fear that the purpose of the group was little different than that of the Moral Rearmament movement. This was a keen disappointment.

The year following the Bad Boll conference Tournier published, The Whole Person in a Broken World. This book directed attention to the confusion that continued to exist in nations throughout the world.

Tournier's books were met with both acclaim and criticism. Tournier was deeply hurt by a verbal attack stemming from the leadership of the Moral Rearmament movement which included some of his friends. Theologians and medical men attacked him, accusing him of trespassing in areas that were outside the realm of a doctor; counselors disliked his religious emphasis. Others criticised him for practicing psychotherapy when he was not trained to do so. Yet in spite of this, Tournier moved ahead with his work. In 1947, with the help of two other doctors, he organized a week of study that has since become known as the Bossey Group meetings.

It was a diverse group of doctors that attended the first Bossey Group. Not only was there diversity of personality and specialty, but there was also diversity of nationality and religion. What brought this diverse group together on the heels of the havoc and animosity of World War II was their concern over the increasing depersonalization of medicine due to its excessive specialization. Following the advice of Emil Brunner, only doctors were invited because Brunner felt that doctors talk differently among themselves than they would if theologians were present. However, they soon realized that they were in danger of falling into a vague idealism.

. . . the truly humane medicine that we were seeking to practice raised questions of a spiritual nature which required a valid answer. Which answer if not that of Revelation?

This is why, encouraged by my colleagues, I have as a layman to give [SIC] (in 1948) some studies on the biblical bases of medicine, continued until recent years when other doctors have shared this task with me I ought to say that I have been the chief beneficiary of this enterprise. It led me to a better knowledge of the Bible, and I have found a deep joy in explaining the Bible to doctors of our time, in stressing the correspondence between our faith and the call of our vocation

These Bible studies that I have given for more than twenty years to the Bossey Group have inspired all the books that I have written meanwhile. They have given their orientation to my daily practice of constructive psychotherapy. They have been enriched in their turn by the clinical experience of the office, ceaselessly confronted with the basic principles of Revelation. Finally they have given their orientation to the lectures that I have given in numerous countries.²⁹

In the following years, a stream of books flowed from Tournier's pen. Following the first Bossey meeting, The Strong and the Weak appeared, dedicated "to my colleagues and friends who took part in the first International Study-Week on the Medicine of the Person . . .

²⁹Tournier, "My Religious Vocation as a Physician," p. 263.

and especially to those who shared the responsibility for it"30
 In this, Tournier dealt with the misunderstanding surrounding the real nature of strength and weakness. It was an attempt to bring hope to those who were anxious and fearful.

A Doctor's Casebook in the Light of the Bible was the fruit of many years of labor. In the early 1940's Tournier began the task of reading the entire Bible and noting all passages which related to medicine, disease and the conduct of life. Voluminous notes were compiled that soon convinced him he had undertaken a hopeless task. But because he had mentioned his undertaking at the Bossey meetings, and due to the prod of his colleagues, he was able to complete this work.

While he was working on the book, his sister Louise died. Although friends described her as a dedicated pillar of the church, Tournier knew of the inner torment and anguish of his sister, who shared her brother's sensitivity and concern for other people. Wrestling with the problem of why people present one view to the world when in reality they are very different, culminated in his writing, The Meaning of Persons. This was one of the first of his books translated into English and much to his surprise became a great success in the United States.

The next book appeared following the 1957 Bossey conference which focused on the problem of guilt and its place in medicine. This is perhaps the most sensitive area of conflict between psychology and

30Paul Tournier, The Strong and the Weak (Philadelphia: The Westminster Press, 1963), p. 5.

religion. From this came his book Guilt and Grace.

By this time Tournier was in his mid-sixties. While men of his age were slowing down and planning retirement, Tournier was still continuing his busy pace. In the spring of 1961, he and his wife went on a lecture tour of North America. It was an exhausting but rewarding trip for them.

Returning to Switzerland, Tournier saw the publication of five shorter volumes, all of which had developed out of his Bossey lectures. The Seasons of Life dealt with development and showed how man moves from childhood, the Springtime of life, to maturity, the Summer of life, to old age, the Autumn of life, and to death, the Winter of life. The Meaning of Gifts took a many-sided look at the concepts of giving and receiving. Man needs to give as well as receive. To Resist or to Surrender dealt with conflict, interpersonal relations and the problem of decision making. In To Understand Each Other, he discussed marriage. In it Tournier outlined ten steps which could be used to improve interpersonal relations outside as well as in the home. In Secrets, Tournier returned to the problem of human development and developed the thought that the keeping and revealing of secrets has an important influence on maturation, marital harmony and spiritual growth.

When he was sixty-five, his next major work, The Adventure of Living, was published. From his own years of experience, Tournier pondered how life could become an adventure for anyone. In it he discussed the risks and benefits of living life to its fullest. Also included in this was an in-depth discussion of work, a consideration of marriage, an analysis of the reasons for failures in life and a statement concerning the adventure of a life fully turned over to God.

with the zest of life fully upon him, he and his wife left for their second lecture tour of the United States in 1965.

Retirement Years

The Tourniers were again warmly received as they toured North America. However, the busy schedule and constant travel were too much for them and they returned to Europe very tired. A few months later Tournier was stricken with a serious heart attack. Recalling later the pall of death that hung over him, he wrote, "I did not know whether I preferred to live or to die. So I never prayed God to preserve me from death, trusting in his sovereign will."³¹ He was able to leave the hospital after six weeks and began his long convalescence.

It was during this time that Tournier faced the difficult fact that he must slow down. With great reluctance he informed most of his patients that he could no longer serve them. He also declined many speaking engagements and cut back in his involvement with the Bossey Group. All this was very painful for Tournier but necessary, according to his doctors. He accepted this as a divine warning that he must slow down if he was to continue in the adventure of life.

As his strength returned, Tournier began to write again. A Place For You was published in 1966. A young student had once confided that finding a place in life was his biggest problem. Tournier, forced into retirement, was faced with the same problem with regards to his own place in the future. The sub-title of the book is "Psychology and

³¹Paul Tournier, A Place For You (New York: Harper & Row, Publishers, c. 1968), p. 73.

Religion" and deals with his views concerning the integration of psychology and theology. Also included was a discussion of Tournier's two-movements theory of motivation; "Man must constantly choose between aggressive pursuit of his own ambitions and a self-denying devotion to the service of others."³² The book reflected his own struggle in seeking a new place in life.

In 1971, the last of Tournier's books, to this date, was published. Learn to Grow Old was Tournier's major statement concerning the psychology of aging. The writing of this book was a new challenge to Tournier, for his publishers, SCM Press, London, and Harper and Row, New York, suggested to him that he should write a book on retirement.

For Tournier, this life has been and still is an adventure, for he has reached his seventy-fifth year and is still going strong.

Now I am at the sunset of life, and as I look back it seems that my whole life has been an adventure led by God.³³

I am still listening in to God, to what he has to say to me today, and tomorrow, and the day after all tomorrows, until the final and total revelation of the resurrection.³⁴

SUMMARY

The contributions of Dr. Paul Tournier in bringing an integration to the field of psychology and theology are beyond measure. From the crucible of his life has come wisdom and understanding that has touched many people on this globe. In developing his concept of

³²Gary R. Collins, "The Books of Paul Tournier," Journal of Psychology and Theology, I, 2 (April, 1973), p. 29.

³³Paul Tournier, "Listen to God," p. 6.

³⁴Paul Tournier, "My Religious Vocation as a Physician," p. 264.

the medicine of the whole person, Tournier has done much to counter the increasing depersonalization of medicine by bringing the 'person' back to the forefront.

Chapter 3

THE MEANING OF PERSONS

In this section Tournier sought to show the distinction between personage and person.

Personage and Person

In chapters one and two Tournier dealt with the obstacles that the outside world has placed in the way of our search for "person." At first one would think it a relatively easy task to discover the true person or to come to know oneself better. Such is not the case. Tournier believes that there are many people of all ages, sex, and conditions that seek him out with a specific intent in mind. They go to see him "in order to know themselves better."¹ Those that come are not necessarily psychologically sick, but often have been 'lost in the shuffle.' They have lost their "person" in the maze of the personage within which they dwell.

The problem of finding the human person within people is difficult. For the person is intimately bound up with the personage behind which we hide. There exists a strange relationship between personage and person. The true reality of the person is always hidden. As Tournier has written, "I can never grasp the true reality, of myself or of anybody else, but only an image; a fragmentary and deformed

¹Paul Tournier. The Meaning of Persons. (New York: Harper & Brothers, Publishers), c. 1957, p. 12.

image, an appearance: the personage."² To discover the human person in a counselee is not easy.

While the person and personage are linked together, they remain distinct. One can only approach the person through the image of personage, which, while allowing glimpses of the person, also tends to hide it. It reveals, as well as conceals.

This is further complicated by the fact that man is not static, but living. Each meeting brings a fresh image of that person. The natural thing to do is to move towards synthesis and to seek a common factor in the successive images. But in this lies a problem. For the synthesis cuts out all the infinite diversity of life and the synthesis becomes but one more image and not the person. The danger is that this image may be an even more misleading one. Tournier calls it, "an elaboration of my own mind, personal to myself."³ It is for this reason that he, in his "absorbing search for the person"⁴ cautions against jumping to conclusions.

In coming to Tournier, people reveal themselves more openly than to anyone else. Consequently, he can see these people more clearly than others do. Yet in this one must realize that the image one builds depends on one's psychological complexes. In this sense one's vision is quite removed from reality.

"As with every man . . . the key to his ideas lay in the circumstances of his own personal existence."⁵ The memories of the past affect us deeply, in ways we seldom realize.

²Ibid., p. 15.

³Ibid., p. 16.

⁴Ibid.

⁵Ibid., p. 18.

There is the example of the young rebel. As stated, "the key to his ideas lay in the circumstances of his own personal existence."⁶ This man's parents had been enslaved to the idea of, "What will people say?" He was forbidden to play with his comrades in the street or dress as they dressed. However, his brother had all the right tastes. The young rebel soon realized that his brother was preferred to him. His brother was a credit while he was a shame. Through the years he grew to detest his brother who grew to become a personage of some importance in public life. "He saw him as the incarnation of a family and social conformity that revolted him."⁷

We have come back to our starting point. How can we discover the true person when we see only distorted and varied images of it, and when these images derive their origin not only from the man himself, but also from ourselves, and from the whole environment to which he belongs? It is no use trying to arrive at an exact picture by adding all the many false images together."⁸

As the patient carefully recounts much about his life, a great deal of information is gathered. This does not reveal the person. However, there takes place, assisted by objective inquiry, the establishing of a bond of sympathy and affection between doctor and patient. This bond is the fruit of the sincerity of each person. With this bond one moves from learning to understanding.

At this moment of understanding there takes place a very special event, that of communion between two persons. Information helps in understanding a case, but only through communion can one understand a person.

⁶Ibid., p. 18.

⁷Ibid., p. 19.

⁸Ibid., p. 21.

A large part of the problem is that we live in an impersonal world that makes it extremely difficult to find the person. The world we live in forces us to play a cautious game. Genuine fellowship or communion is very difficult, for it is impossible to be laying bare one's heart in ordinary life. One has to enclose it with protective armor. To those who are more sensitive, such life becomes an unbearable torment: to the rest, just a torment.

Tournier contends that we continually indulge ourselves in the game of camouflage. Civilized society forces this game upon us, and it is a game in every sense of the word. And we, we allow ourselves to be drawn into this game and are even pleased to join in. This is easier than to feel excluded and strangers, for that hurts. So, we become "slaves of the personage which we have invented for ourselves, or which has been imposed on us by others."⁹ It is this personage that we constantly seek to defend. So we act our self-imposed or imposed parts, and without realizing it, we become prisoners of them.

Our desire to appear in a favorable light may intensely affect our personage, as well as those we counsel with. We desire to play a successful role and come up to the expectations of those about us, little realizing how our personage is affected by our legitimate ambitions, as well as instincts, egoisms, and vanities. We hide behind a personage that is sometimes self-imposed, but more often one that is imposed by others, by what they expect of us. And everyone, desperately, wants out.

⁹Ibid., p. 32.

These problems are not new to our day. Yet, in modern times "the eclipse of the person behind the personage has taken on a new intensity. . . ."10 The person is the original creation, while the personage into which we find ourselves forced is but the automatic creation. We allow ourselves to be forced into automatic lives. Our modern, technical society tends to depersonalize us and force us into personage. We are not given the opportunity to be people.

The Failure of Science

While science, through its tests and statistics, can tell us a great deal about the personage, it can tell us nothing of the person. For it knows nothing of the person. This is why the struggle for doctors to keep the person in view has become increasingly difficult. Each new development in medicine makes it more impersonal and all too easily the person is driven out of sight and only the personage is seen.

Obstacles in the Search

In the search for the person there are many stubborn obstacles to be overcome. The outside world has placed them in our way. "But the obstacles which we shall find within man himself are even more difficult to surmount."11 Perhaps this is why Tournier has chosen as the title for one of his chapters, "This Contradictory Being". In it he describes two contradictory forces that are at work within us.

This inner conflict is that of personage and person. A powerful inner conflict takes place between the spontaneous nature of the person, which cannot be destroyed and the reflexes of the personage,

¹⁰Ibid., p. 39.

¹¹Ibid., p. 46.

which prevent it from manifesting itself. For the personage stands over us as a watchdog lest we somehow step out of line. This conflict effectively paralyzes spontaneous expression. This, in turn, cancels out the two opposing forces.

He observes that we apply the brake only when we feel a dangerous force. Actually, the brake, which clamps down on the whole of our lives may be a sign of the authenticity of those feelings. Yet, Tournier also recognizes that there is some area of doubt here. While this may be true, it is impossible to know with certainty which of these forces corresponds to our true nature or person. Into this contradictory being enters the power of suggestion and habit. How easily they work upon us without our knowing it, helping to add to the contradictions of the heart!

Contrary feelings live side by side in the heart. This is why motives are often quite different from what they seem. Acceptance of this can go a long ways in helping oneself and others.

Tournier tells of a devout woman who came to him and laid bare the doubts of her life. She had been to see her pastor, but he had cut short their interview exclaiming, "Doubts--a good Christian like you? Nonsense."¹²

Another contradiction we must face is that we are not controlled by logic, but by our feelings. Reason merely supplies the arguments to justify the feelings. This is why dialogues are more often conflicts of monologues. For each has developed compelling logical arguments, and is surprised that the other is not convinced.

¹²Ibid., p. 54.

In wading through this contradictory being, what if one were to turn himself over to a specialist in the unconscious? Each of the different schools of psychology and psychiatry has something to offer. But, at the same time they show man to be even more complicated and contradictory than thought. When all is said and done, they still leave the problem of the person unsolved. They can and do reveal much about the forces and mechanisms of the personage, but not the person. And there is this further question. How can one say that the unconscious impulses are the true nature and that the conscious life is but the alien garment of the personage?

PROBLEMS IN FINDING THE PERSON

From here Tournier moves into another emphasis: "Utopia."

Utopia

Here he points out that we cannot completely isolate the person from the personage. The tension between person and personage exists. This cannot be helped, but can be accepted.

Introspection, or sincere self-analysis, has been one method used in trying to isolate the personage, but it has failed. Tournier points out:

Self-examination is an exhausting undertaking. The mind becomes so engrossed in it that it loses its normal capacity for relationships with the world and with God. Locked in a narrow round of endless and sterile self-analysis, the person becomes shrunk and deformed, while false problems multiply ad infinitum.¹³

Sincere self-analysis is an unattainable ideal. While delving into

¹³Ibid., p. 68.

ourselves reveals aspects of the real self, it does not reveal the real self. In the blinding light of self-discovery one finds that what was taken to be the real person is but an aspect of that person. In the peeling off of successive layers, the person vanishes in one's hands. It seems then that one must resign himself to this indissoluble connection between person and personage. For throughout one's life one is innumerable personages. And the person can only be manifested by expressing itself. That expression means a personage. If it were possible to completely divest oneself of the formal personage, one would become an individual, but it would not reveal the person.

The Bible has a passage which speaks to this point. After the Fall, Adam and Eve covered themselves with fig-leaf aprons (Gen. 3:7). But God made them clothing of skins (Gen. 3:21).

For he knew that thenceforth, in our human condition, and until the redemption of the world should be accomplished, we might no more be completely naked persons. Instead of taking man's clothing away from him, God provides him with a finer garment. . . . So with its characteristic realism, the biblical revelation turns us from the utopian dream of a life exempt from all appearance and perfection. For the efforts we were vainly making to isolate our person completely from our personage, it substitutes a quite different idea: that of accepting the clothing which God himself gives us, of choosing our personage--the personage God wills us to have.¹⁴

Thus we find that personage and person cannot be separated.

The problem that troubles us most however, is to see the discord between the personage and person. When that happens, one feels uneasy. It is then that the process of bringing one's personage

¹⁴Ibid., pp. 76, 77.

into accord with oneself--with one's person begins. One must undertake the formation of a personage for himself which will truthfully and faithfully express what one is. As Pindar has stated, "Become what you are."¹⁵

Even though it seems paradoxical, true concordance between personage and person is not possible nor desirable. The tension that always exists is a condition of life. It is a sign of health and vitality. For it is the person stirring and struggling to break the bonds of imprisonment of the personage, just as a chick beats its way with its beak out of its enclosing shell.

The Example of Biology

Next, Tournier dealt with "The Example of Biology." Here Tournier dealt with the attempt of science to define life. Positivistic science is unable to explain life for the essence of life is beyond its grasp. Of this, science can be sure. It can explain many things about life, but it cannot explain life. Science has access to the "phenomenal expression" or the personage. The person remains internal, hidden and silent.

Claude Bernard explains the problem in this fashion. In the living thing there exist two orders of phenomena. The first is that of vital creation or organic synthesis. The second is that of vital destruction or death. Thus, Bernard distinguishes life as vital creation or vital force. And one of the characteristics of this force is direction. What uniquely characterizes the living being is that all

¹⁵Ibid., p. 81.

physical and chemical phenomena are unique, organized, and directed.

The scientist studying an orchestra can analyze each musician, but not find the key to harmony, since it is pre-established by the composer and directed by the invisible conductor. The orchestra functions more or less in accordance with these two wills and it is the visible reality. Taken a step further, one may say that the composer is God, who has established the plan, to its minutest detail, and has an end in view. The invisible person is the conductor who more or less, faithfully follows the plan. The orchestra is the personage which, more or less, expresses the exact intentions of the composer. "Life then is characterized, not by a material function accessible to science, but by an immaterial, spiritual, purposive function."¹⁶

Hence, we see why science in its objective investigation finds only the personage and not the person. Science views only the automatic aspects of a living being. Thus, it appears to be nothing more than a collection of automatic phenomena. Life then is composed of two things, i.e., the creative and the automatic, adaption and repetition. It is only the latter that science and our knowledge has access to.

The automatic is necessary. The automatic is a witness of life, as well as a negation of it. It is at the same time, its constant fruit, its indispensable servant, and its grave.

It is life's constant fruit in that the very fabric of our existence is interwoven from end to end with these automatisms. Be they physiological, psychological, moral, or spiritual, they give

¹⁶Ibid., p. 90.

continuity to our being. These automatisms are also necessary servants of our life. If our "creative consciousness" had to attend every moment to make sure that all the myriad functions of our bodies functioned, we would be in trouble. They are therefore "an economy of consciousness." But, they are also "the tomb of life." For if we are not careful, we will find ourselves locked in. It is then that we become merely animal. For in the animal, all is automatic. If this is all that were in us, we are not men.

This is what science sees, what it views. It cannot grasp the essence of life, for "life is movement, the breaking of the fixed line, instability."¹⁷ The person cannot be reached by objective scientific study.

Psychology and Spirit

Tournier's next emphasis dealt with "Psychology and Spirit." Here, Tournier presented certain conclusions which were of a metaphysical nature. He realized that these would be unacceptable to some of his colleagues, yet hastened to point out that he was not attempting to demonstrate his view, but just to point it out. He believes that life and person are of a spiritual order. "We are led," he says "to the concept of an invisible spiritual power which animates the visible world of living things."¹⁸ This is in line with the biblical conception. This in turn relieves the tension of the question, does the mind control the body, or the body control the mind? For it is seen that both are an expression "of an invisible reality of a

¹⁷Ibid., p. 100.

¹⁸Ibid., p. 100.

spiritual order", i.e., the person.

This in turn opens a question for the medical world. Can diseases be classified simply as organic and functional? Tournier feels that this division is somewhat artificial and that a better concept must be substituted. Namely, that every disease will show itself in both physical and psychical disturbances at the same time. But these are more or less reversible. The fluctuations of our physiology, functional or organic, are reversible as long as the "regulative activity of organic sensitivity remains."¹⁹

Such composite view is more satisfying than a purely organicist, or purely psychogenic view, or one which alternates between the two. As Tournier explains,

According to it, it is a spiritual impulsion, man's spiritual destiny, which controls both his bodily and his mental phenomena, whether normal or pathological. The body and the mind are only the means of expression of the spirit, which coordinates and directs them both at once. The body and mind which we study both appear simply as mechanisms, therefore as personages, the instruments by means of which the spiritual reality which is the person expresses itself.²⁰

So there exists a unique relationship between soul, mind, and body.

When a psychotherapist moves beyond the strictly psychological realm into consideration of problems that are no longer psychological, but of a spiritual order, he, too, admits to this conception albeit unwillingly. For when he moves beyond the science of psychology and its laying bare the mechanisms of the mind, into the technical sphere of morality or metaphysics, he is no longer a psychotherapist, but a soul-healer. So there exists a frontier between psychotherapy and

¹⁹Ibid., p. 106.

²⁰Ibid., 106, 107.

soul-healing. Whether it is recognized or not, it is there and when one crosses into the realm of soul-healing its influence is felt.²¹ It is in crossing over into this domain that one enters the domain of the person and leaves behind that of the automatic mechanisms, the personage. The person cannot be found by psychological study.

Psychological studies can tell us of the automatisms which in turn can be servants of life or its tomb. They are servants of life when they direct us down the right path and God's plan for our spiritual life is realized, through corrections and deviations. They are servants of the tomb when they direct us down the wrong path and God's plan for our spiritual life is not realized.

FINDING THE PERSON

In this section Tournier sought to present viable options that may be used in finding the person.

The Dialogue

Another approach in seeking the person is that of "The Dialogue." Objective analysis and introspection have failed. For the first method eclipsed the person behind the personage, while in the second, the person disappeared in a sea of personages. The first method needed a new dimension that would give man back his true nature, while the second needed a guiding thread to lead one through the virgin forest.

²¹In later works Tournier does recognize the work that Victor Frankl has done in this specific area. See, Tournier, Paul, "The Doctor, The Senior Citizen, and The Meaning of Life," Journal of Psychology and Theology, I, 2 (April 1973), 4-9.

There is a common answer to these problems.

It is in personal contact with other people that the answer to both these needs is to be found. Indeed, what creates in me consciousness of self is the consciousness I have of a not-self, of an external world from which firstly I distinguish myself, which next I observe objectively from without, and with which I enter into relationship. . . . There is then a double movement, first of separation and then of relation, between the self and things. Next, what creates in me consciousness of being a person is entering into relationship with another person, the 'thou'. Here again we find the double movement; the consciousness of being distinct from another person, and the possibility of entering into personal relationship with him.²²

Such a relationship is seen in a dialogue. But, for it to be true dialogue a person must exercise free choice and responsibility. He must choose to enter into a dialogue and be willing to accept the risk therein involved. For it lays one open to a reply and the necessity of replying.

In establishing true dialogue it is not the external form which is crucial, but the spirit which animates on a deeper level between patient and doctor. In so doing the personage disappears and the person is allowed to appear. This in turn involves a unique quality of transparency. This occurs when we are willing to let someone see behind our personage. As one Dr. Dubois of Berne has written, " 'Hold out your hand then to that poor sick man. Do not be afraid of frankly admitting to him your weaknesses, your inborn shortcomings. Bring yourself close to him.' "²³ When this occurs, dialogue takes place and persons meet. But, just as dialogue can be found, so can it be lost, when transparency becomes opacity. Then it needs to be re-established.

²²Ibid., p. 125.

²³Ibid., p. 135.

The Obstacle

Personal contact or dialogue is a fragile thing. Obstacles arise to prevent dialogue. The most convenient and comfortable thing for us to do is to hide. Each individual has a shield that one hides behind. The personage is the all too willing watch-dog of the person.

The external circumstances of the world are not the only obstacle to contact. There is something deeper within. It is a force, an instinct, that prompts one to run away so that dialogue can be avoided. When the dialogue becomes too embarrassing, the slightest thing will serve to side-track one.

"We guard our treasures, and that treasure of treasures, our person."²⁴ Dialogue means letting another person in and making ourselves vulnerable. This is a fearful thing to do because of all that has happened before when it has been done. The scorn and misunderstanding that has fallen on one has caused one to erect barriers.

This is why choice and responsibility are such important elements in dialogue. But, there is another element that is vital, and that is honesty. There can be no "half-measures" involved in this matter of honesty. As one enters into dialogue and the person begins to emerge, one finds that one confidence leads to another, until that point where we reach those confidences which are most difficult to share. At that point a type of paralysis sets in, and one has a desperate longing to break off the dialogue. But, there

²⁴Ibid., p. 149.

is a strange uneasiness about telling so much and not telling all. At that moment a life may be in balance. What is required then is that one should be implacable. But also that one should understand what is transpiring and that one should help that life, that person, lovingly to victory, to wholeness.

This road of honesty sometimes involves the calling back of painful memories: so painful that one has never spoken of them to anyone else. Such memories can weigh upon the heart to the point of crushing it. But, there is another type of memory which arises and brings with it a sense of guilt because of an accompanying sense of responsibility. "Here the obstacle is remorse, shame, the fear of being judged. The remedy is grace, which first helps one to overcome the obstacle and then effaces the sin."²⁵ For this there enters the element of confession and its special role.

By confession, Tournier does not mean the sacramental confession of a theologian, but refers to it in sense of communication. This event of communication involves the soul and is specifically personal. It bears witness to a particular attitude of mind. That attitude is simply one of complete honesty toward oneself, and toward one's partner in dialogue. Perhaps this is what James meant when he wrote "Confess your faults to one another." (James 5:16).

The price to be paid for finding truly personal life is a very high one. It requires acceptance of responsibility. And this leads inevitably to either despair or to confession and grace. Good will

²⁵Ibid., p. 155.

and good intentions will not suffice at this point. Only a new outlook, a personal revolution, a miracle, will do the job.

In order to build a personal world we need persons, men reborn into a life of freedom and responsibility. This second birth is not the fruit of our own resolve, any more than our first birth was. It comes by grace, through the encounter with God, through dialogue with him.²⁶

The Living God

There exists a second level of dialogue that takes place within the patient while the struggle is going on. That dialogue is with "The Living God." While the outer dialogue is going on, there is a second inner dialogue which is transpiring. There are then two parallel dialogues. There are two personal contacts--one with another person and one with God. It matters not if the man concerned is an unbeliever and thinks he wrestles only with himself.

These two dialogues are closely connected. It is Tournier's belief that this is so true that confession to God by oneself has no liberating quality. In prolonged isolation there is no dialogue with God. It is also true that there is no human dialogue unless it is coupled or doubled by the inner dialogue with God. It is this inner dialogue with God that is important. For the exchange of words between doctor and patient have no meaning when separated from the inner movement of the soul which takes place in both, and which for them at that moment there is personal contact with God.

Like human dialogue, dialogue with God is intermittent. But, they do happen and this is important. Further, these two dialogues

²⁶Ibid., p. 158.

may not always strictly go together. Sometimes they separate to rejoin later. Sometimes we encounter God in solitude and in so doing have been prepared for other human encounters.

But, above all else, it is through the Bible that God speaks, and personal contact with Him is established. And then Bible-reading, when it is established, becomes a personal dialogue in which the least word touches one's personality.

The Bible reveals much to an individual. It tells of a living God with the characteristics of life mentioned earlier, that of movement, impulsion, and guiding force. It reveals what the person is. After having created a world that was blindly and impersonally subject to Him, He created man in His own image. He created him a personal being--a partner in dialogue. He created a being to whom He might speak and who could answer. He gave to him liberty, and whose liberty He respects, with its refusals and silences, but for whose replies He also awaits.

The Bible is also a book of those men to whom God has spoken and who have listened to Him. It contains the elements of dialogue, for men seek it and flee from it, they desire and fear it. Dialogue with God is not always quiet, but at times is violently dramatic. This is true today. For many are in revolt against God. Giving expression to this is a necessary part of dialogue. It takes sincerity, and sincerity is important in dialogue. Telling God, with sincerity and frankness, what we have to say to Him and listening to what He has to say to us is dialogue which makes a person a free and responsible being. Even if it is only a fleeting moment, yet that moment is creative, for the person awakes and emerges and fellowships with God.

Many speak to God in prayer, but seldom listen, or at best, only vaguely. Some find it helpful to write down thoughts that come to them while in prayer. This can help prayer take on rich new meaning and grow. Prayer, at this point, is quite different from the introspection of the diary. Prayer is a dialogue that is vitalized by the presence of God.

Though the Bible shows us how fruitful dialogue is, it does not claim it to be easy. For this dialogue has been disturbed, and man has entered into solitude. But Jesus Christ has re-established the contact. He takes man's place and answers for him. For in Him there is no personage.

COMMITMENT TO THE PERSON

The World of Things and the World of Persons

One of the prime problems facing us today is the polarity of "The World of Things And The World of Persons." There are two ways of viewing the world or entering into relationships with it. All too often we see it as things rather than persons. If one lives in a world of things, men tend to become things. However, with the awakening of the sense of the person this view of the world of things is completely upset.

Medicine is a field acutely affected by this. The correction to this lies in paying more attention to the person than the symptoms. This does not mean to disregard the symptoms, but simply means that there must come an awareness of the patient as more than physiological responses. This is where Tournier's concept of the medicine of the person enters. For good medical practice depends on more than just

technical competence, but also on the doctor's personal influence.

The same application may be made in other fields as well.

The prime necessity for the medicine of the person, is that we should open our hearts to the world of persons, learning to see our patients not only as the scene of this or that phenomenon, but as persons. And that depends not so much on the knowledge we have accumulated as on our own evolution as persons.²⁷

That which characterizes the medicine of the person is the person-to-person contact of the doctor and patient. And that which is even more important is that the more a person opens his heart to us, the more important it is that he should find a man in close contact with God. And dialogue is an important part of this.

The chief instrument of dialogue is the spoken word. While it may not be as systematic and intelligible as the written word, it facilitates a deeper commitment of the person. And while it may seem paradoxical, true dialogue is not discussion. It is one thing to answer ideas with ideas, but quite another to answer the person with the person. Giving them our ready-made solutions or imposing our ready-made science or theology upon them is not dialogue either. For that is the personage speaking from a superior position. Tournier's statement to this is most revealing.

The people who have helped me most are not those who have answered my confessions with advice, exhortation or doctrine, but rather those who have listened to me in silence, and then told me of their own personal life, their own difficulties and experiences. It is this give and take that makes the dialogue.²⁸

²⁷Ibid., p. 187, 188.

²⁸Ibid., p. 191.

To Live is to Choose

Tournier next emphasises that every vital act of life demands a vital choice. One of the problems with life is that one must take responsibility for one's acts. Many do not choose to take responsibility, but abdicate it through weakness. Unable to decide, they would rather have someone else make the decisions. But prolonged indecision can become a poison to the person. This then takes one back to dialogue where a person can be helped to make a responsible choice.

For living is choosing. It involves choosing to jump over the hedges the personage has gradually erected. It also means accepting risk. Hesitancy and retreat when faced with a need to choose mean even more hesitancy. But if one boldly obeys the call within, all hesitancy is swept away. "Life regains its clarity, the person appears, refreshed and able once more to see clearly and to choose."²⁹

However, this does not mean that one chooses blindly. Indiscriminate choice is not really choice, nor is it evidence of a responsible attitude. Spontaneous choice without thought or judgement, likewise, is not choice for it does not involve choice.

Choice is a fundamental function of life. One cannot impose our scale of values upon those who seek our help. But one can help them recover the ability of choice, and sooner or later the dialogue will become spiritual. At that point one's own convictions must be presented, but it must be done responsibly without trying to impose them upon another. "It is characteristic of Christianity that choice is made

²⁹Ibid., p. 206.

not of principles but of a person, of the living God, of Christ."³⁰
This brings with it a personal relationship.

New Life

There remains then but one thing to discuss and that is "New Life." True liberty and life flows from our being freed from automatisms. As one asserts himself as a person in the moment of free and responsible choice, life wells up within. It is in between these moments that the personage seeks to hide the person. The grip of the personage is powerful. Strengthened by their perpetual repetition, its automatisms hold us at bay. Grace can give us victory over our nature, but it does not suppress it.

There are now two diametrically opposed paths open to us in our search for liberty. They are the effort of our own will, which simply means the creation of a personage, or that of personal encounter.

If one chooses the path of dialogue, it will not be easy. One's dialogue with God tends to be spasmodic and veiled. But regardless of the difficulty and incompleteness of the search for God's guidance, it is nevertheless that which creates the person. It is from that source which liberty and new life spring.

Returning to the analogy of the orchestra, it can now be completed. Life becomes a score composed by God.

The person is the conductor who is assuring its performance by directing the orchestra--our body and mind. But the composer is not absent. He is there during the performance. He leans over to the conductor and encourages him; he whispers in his ear, making clear his intentions and helping him to put them into execution.³¹

³⁰Ibid., p. 216.

³¹Ibid., p. 234.

SUMMARY

In The Meaning of Persons, Tournier set forth some ideas that challenge traditional thinking concerning counseling techniques. His concept of dialogue, involving sincerity, honesty, transparency and responsibility, and his concepts of communion and confession are new and refreshing. But these are only of secondary importance to Tournier's concept of person; for it is upon this that these prior concepts hinge.

Each human is a separate and unique person. Our problem exists in separating the person from the personage. The person is intimately bound up in the personage. Often the search for the person becomes a game of hide-and-go-seek. Too often the personage is confused with the person. When one believes that one has found the person one only discovers that one has but found another aspect of the ever-changing personage. The key here is in realizing that man is a dynamic, living being rather than a static, easily categorized one. As humans we are unique and different creations.

In counseling, it is of the utmost importance that one bear this in mind; that one must seek to find the person amidst the camouflage of the personage. It is easiest to see the personage and stop there; to see an it rather than a thou-person. This is the problem of depersonalization that the medical profession is faced with. When one does this in counseling one is guilty of the grossest depersonalization.

Tournier has shared, that in coming to him, people reveal themselves more openly than to anyone else; than their spouse, their peers, their doctors, their priest or minister. Perhaps this is because in Tournier's process of dialogue, communion and confession, the person is shared only as two persons meet.

Chapter 4

THE PERSON REBORN

The Person Reborn was originally titled Technique et Foi, when the French edition was published in 1944. The American edition was published in 1966. The French title Technique and Faith was a more accurate description of what Tournier was writing about in this volume.

This book reflected Tournier's struggle to discover how scientific technology and religious faith could interrelate in a way that would help troubled people. He wrote that technology and faith can fit together into complementary roles. They can work hand in hand to reach their shared goal of helping people rather than as antagonists as they have traditionally done.

In the book, Tournier dealt with questions of morality and ethical responsibility. He contrasted dogmatism with tolerance, grappled with the problem of determinism, and faced the issues of suggestibility and faith, and miracles.

The book was not meant to be a book of simple answers but was more like a progress report on Tournier's spiritual struggles. In spite of his deep belief in God, he was confessing that it was not easy to integrate science and faith.¹ He expressed this struggle towards the end of the book.

¹Gary Collins, The Christian Psychology of Paul Tournier (Grand Rapids, Mich.: Baker Book House, c. 1973), pp. 35, 36.

Faith far from making the doctor lazy in his scientific work, impels him, on the contrary, to unremitting work, because it makes him feel more keenly the difficulties of his task and his responsibilities. It leads him both to keep on improving his technical knowledge, and also to recognize that his scientific knowledge cannot do all that his vocation demands.²

The main importance of the book to this paper was found to be in Tournier's discussion of his struggle to relate technology and faith. This was thoroughly dealt with in Part I of the book. It was found that the remainder of the book dealt with the application of Tournier's thinking concerning technique and faith as they related to different areas and what they could offer to these areas. An example of this may be found in the section dealing with "Moralism and Morality." Therein Tournier demonstrated how technology can be used to expose the false pretenses of moralism, while the essence of faith leads one to morality. Consequently it is with the section "Technology and Faith" that one was most concerned. Therein one is able to see the development of Tournier's thought as to how scientific technique properly used with faith can help the person.

TECHNOLOGY AND FAITH

From Tournier's youth he was faced with what seemed to be conflicting interests. On the one hand there was his interest in religion and on the other there was his interest in technique, invention, biology and science in general. Tournier was unwilling to give up either of the two interests.

²Paul Tournier, The Person Reborn (New York: Harper & Row, Publishers, 1966), p. 237.

I wanted to experience the explosive energy of the spiritual life, which human technology and science seem quite incapable of reproducing,* [Sic] in which I was passionately interested, and which I felt must after all have a living purpose to serve.³

So, Tournier was faced with the question, technology or faith?

Technology or Faith

There are two ways of viewing human nature. They are represented by technology and faith and, according to Tournier, they must be held in synthesis. Faith views man as a center of freedom and commitment, while some forms of personality theory view man as a balance of dynamic forces and structures. Tournier holds that these imbalances within may need to be relieved before the commitment of faith becomes possible.⁴

There are submerged elements in our mental make-up. These elements hide themselves when one is achieving spiritual victories. They camouflage themselves, but in no means have they surrendered. If one does not unmask them, they will later succeed in sabotaging one's victories. The process of unmasking them is a slow process, and is a matter of medical technique. But herein lies a danger.

. . . technology is not an end in itself. It ought only to prepare the way for a man to respond freely to the call of religious faith.

This is the way in which faith and technology can and ought to work together in the difficult ministry of tending men's minds.⁵

³Ibid., p. 4. At this point Tournier defined technology in accordance with the meaning in Webster's International Dictionary, 2d ed. (1959): "Any practical art utilizing scientific knowledge, as . . . medicine."

⁴Monroe Peaston, Personal Living (New York: Harper & Row, Publishers, c. 1972), p. 75.

⁵Tournier, Op. Cit., p. 7.

It is the job of psychological technique to explore and liquidate the past, that of physical technique to rectify the present, and lastly, that of faith to illuminate the future with the assurance of God's love.⁶

It is Tournier's belief that the discoveries of psychoanalysis are of inestimable value in the light that they shed on the Christian ministry of soul-healing. The analogy between soul-healing and psychoanalysis lies in this.

The patient may be cured by either one or the other: a spiritual experience may suddenly open his eyes, bring him to a conviction of sin concerning his aggressiveness, and so lead him to recognize the complex which is its cause. In this case the cure of souls has worked as a technique. On the other hand, psychological treatment may make him aware of his complex, and from there he may come to a realization of the aggressiveness that flows from it, and to see that this aggressiveness is a sin which he can bring to God and give up. Here technique has brought about a result that is spiritual.⁷

Psychological treatment can prepare the ground for the religious experience.

Psychoanalysis and Soul-healing

In medicine the problem is determining which kind of treatment is most appropriate. When the psychic mechanisms are tough and the complexes are massive and quite unconscious, the patient must be sent to the psychoanalyst. At the same time when the patient pretends that his problems are large when they are small, and when he pretends that he is suffering from complexes in order to excuse his moral disobedience, endlessly analyzing himself rather than taking stock of himself and repenting, then he must be brought into the presence of Jesus Christ.

⁶Ibid., p. ii.

⁷Ibid., p. 13.

The first task of the doctor or counselor is to make a sound diagnosis of the problem. Then one can see the type of case one is dealing with and determine the appropriate treatment, whether spiritual or technical action is needed.

Technical ignorance can spoil soul-healing. A simple example can help at this point. A child's first idea of God is largely determined by the mental picture that he has of his earthly father. At first the child views his father as a god--omnipotent, omniscient and perfect. This illusion is eventually abandoned when the child learns that his father has weaknesses, faults and ignorance. The child then projects the mental picture of his earthly father upon God.

This would seem to be the cause of the crises of doubt to which every believer is subject. Having in the past been let down by his first god, he is in constant fear of being let down in turn by this heavenly God.⁸

An important point that Tournier emphasized in this section is that psychological technique is morally neutral. It is neither good nor bad in itself. Everything depends on the spirit in which it is ministered and the spirit in which one tries to solve the problem that is revealed.

The Two Aspects of Man

Man can be viewed from two perspectives. On the one hand there is the technical and scientific and on the other there is the spiritual and moral. Tournier has written that each view gives a true but incomplete view of man.

⁸Ibid., p. 17.

As in a pair of stereoscopic photographs, both pictures are true, but neither of them separately gives the lifelike view of the subject that is obtained by looking at them together in the stereoscope. Nevertheless, the fusion of the two images into a lifelike picture demands a difficult effort of visual adjustment. Similarly, it would seem that our minds are too circumscribed to see man at the same time in his mechanistic as well as his spiritual aspect, and to fuse these two partial views into a single living synthesis.⁹

So the problem that Tournier faced was finding a way in which to fuse the two images into a synthesized image of man. Here Tournier noted the importance of the frame of reference. Science studies phenomena. It does this within a certain frame of reference. Consequently the laws that it deduces are valid only within that frame of reference. When it is extrapolated into fields outside of the range of scientific investigation, seemingly it includes the realm of liberty and spiritual values. However the spiritual world is outside of the frame of reference of science. Each of these constitute an autonomous system which is true, but only within its own frame of reference.

Within science there exists a specific type of physical determinism. From the scientific point of view, man appears to be unalterably determined in both his "physical and psychical constitution and evolution by an immediate and absolute causality."¹⁰ From the technological viewpoint it seems that psychical determinism is as rigorous as the physical. Such is not the case. In the psychical life there are too many influences that may intervene in the situation, one such being the Holy Spirit. Consequently one is not able to foresee with certainty all the psychological reactions that may intervene in a

⁹Ibid., p. 22.

¹⁰Ibid., p. 25.

given psychic state. "Foresight of this kind is specific to physical determinism."¹¹ What is needed at this point is a synthesized psychology which steps outside and brings the two pictures, seen respectively by scientific and by spiritual psychology, together. Otherwise one is faced with an extremely deterministic, mechanistic methodology which is extremely depersonalizing.

Science can tell one of the immediate facts of a relationship in isolation, but it can not tell us of the transcendent purpose of the immediate. Similarly, psychology can tell one of the mechanisms that is operating but it takes the spiritual to give it meaning.

In effect there are two causalities at work. Both apply to the actual lives of men and women.

From the point of view of technical, scientific causality, each of their reactions seems to be determined by an immediate and objective cause, and so appears to be inevitable . . . From the point of view of transcendental causality, however, the linking together of these physical and psychic phenomena is seen to be the working-out of a person's spiritual destiny. The whole succession of the events which have influenced him is like a chain whose purpose has been to bring him in obedience to a higher will, to where he now is.¹²

When one integrates God into the situation in this manner, then everything, technology, the natural laws science studies and the mental functions which psychology analyzes, take on a transcendental meaning.

Tournier has given an example showing how technology and faith can work together in one area. In our spiritual lives there are many events, impulses and aspirations that we attribute to God, when in reality they are but the outcome of our unconscious urges. "Religious

¹¹Ibid.

¹²Ibid., p. 27.

meditation, as well as technical analysis, can help us to recognize this."¹³ A young man is converted who is unconsciously dominated by an Oedipus complex. Rather than obeying an inner call of the Spirit to share his faith, in reality he is motivated by the Oedipus complex to contradict his father, who is a professed atheist. Not being able to break free from this deep-rooted complex, he unconsciously places an ocean of religious controversy between his father and himself.

Technical analysis reveals the personal psychological functions which in fact determine his behavior, and which are quite the opposite of a call of the Spirit.¹⁴

For some, the answers to their problems can be found in the field of spiritual help. For others, only the technological, i.e. psychological can help. Each approach is legitimate, depending upon the individual and his needs.

Grace

People seek out Tournier in hopes that he will solve their problems. To this Tournier declares that no one knows better than he "that all human effort is powerless to solve any problem."¹⁵ In trying to solve their difficulties he finds nothing but insoluble vicious circles. This is where the grace of God must enter in.

The breaking of one's complexes enables one to make a free response to one's aspirations. The process of bringing repressed material out into the light opens the door for a real experience of

¹³Ibid., p. 30.

¹⁴Ibid., p. 29.

¹⁵Ibid., p. 36.

God's grace even though no word of religion may be uttered by doctor or patient. For it is therein that human effort is powerless in solving such problems. Problems can be dissolved by grace. This process of dissolution is all the more definite if one does not try to find the human solutions, but relies rather upon God's grace. On the other hand, continual psychoanalysis can become an end in itself and a means of avoiding the necessary stocktaking that would bring the patient back to life. While psychological technique can uncover problems it cannot provide answers to the mystery of life's meaning. "Faith is needed to complete the work of technology, while technology may often be a preliminary to the possibility of faith."¹⁶ Psychology's value lies in clearing the ground; it helps one to clearly and frankly see what the problems are in one's life.

Tournier has applied the special term "soul-healing" to this blend of technology and faith. This type of healing necessitates a deliberate emphasis upon the ultimate commitments a person makes. It relies heavily upon what the healer is himself, for it involves a deep concern for others, listening to the patient, and the dual support of faith and prayer on the part of the healer.¹⁷

The ministry of soul-healing does not finally depend on what we do for a person, but on what we are ourselves. The victory of faith must first be won in me. I must myself believe in God's grace for my patient, I must believe in his victory, in the dissolution of his problems, which are insoluble on the human level

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So anyone who practices a spiritual ministry is constantly recalled from the "problems of soul-healing," that is to say, from the problems of others, to the only problem that really depends on himself, the problem of his own faithfulness, of his own honesty

¹⁶Peaston, Op. Cit., p. 75.

¹⁷Ibid., p. 76.

with himself and with others.¹⁸

Tournier is deeply humbled by the subtle wiles of the mind, and is keenly aware of his "unworthiness" in claiming help for others.¹⁹ The doctor or counselor's attitude of faith is crucial. Soul-healing as practiced by a man of faith means "taking a person into the presence of Christ--not by exhorting him, but by going with him as a brother."²⁰ This means following him along that road and supporting him with prayer. Soul-healing is a means of opening him to the divine grace which introduces a new factor into the situation. "Grace which touches man at the center of his being, introduces an entirely new element into the process, and gives it a new direction."²¹ As valuable as medicines, advice and psychological analyses are, grace, is more precious.²²

CERTAIN QUESTIONS

Moralism and Morality

Religious people are apt to isolate themselves in the realm of formal moralism. The conjunction of psychological technique and Christian faith can help bring about a change in perspective here. Formal moralism looks at what a man does; true morality looks at what a man is. Formal moralism views only the external appearances; true morality sees deep into the heart. Psychology is a great help here.

¹⁸Tournier, Op. Cit., pp. 38, 39.

¹⁹Ibid., p. 39.

²⁰Ibid., p. 224.

²¹Ibid., p. 123.

²²Ibid., p. 228.

"It helps us to observe in others the true virtues of the heart hidden behind an external behavior which formal moralism condemns."²³

When asked by someone if he is for or against eating meat, dancing or psychoanalysis, Tournier's most usual reply is that "it all depends on the spirit in which one acts."²⁴ That which many times determines the worth of an action is not its external worth but in the deep underlying attitude in which it is done. Most disturbing to Tournier is the examination of the motivations which underlie the successful spiritual ministry of some people. Frequently it is not the Holy Spirit which has motivated such.²⁵

Psychology can be of help here in unmasking one's motives. It becomes the window of the psyche. It can be used for evil, if it is used in order that one might justify his own behavior and criticise others.

The serious thing about religious formalism is that it is unnatural behavior. It is a seeming morality that does not spring from the heart. Often it springs from law or tradition. What is needed is not to defy the law but to rediscover its source in the person Jesus Christ. This change of heart is necessary if one desires to re-establish a firm basis in one's life. For those who react against the hollow formalism of their environment by running counter to it are neither happy or free. They lack freedom because they are driven against their environment. They are not happy "because there is an objective moral truth, which can never be violated with impunity."²⁶

²³Ibid., p. 40.

²⁴Ibid., p. 54.

²⁵Ibid., p. 50.

²⁶Ibid., p. 69.

Tolerance

"The spirit of dogmatism ossifies and sterilizes life."²⁷

The spirit of dogmatism comes from the making of seemingly irreconcilable distinctions. The spirit of dogmatism succeeds only in setting up an irreducible antithesis.

It is easy to build theories, to pursue one's adversaries with implacable logic, and to collect enthusiastic followers when one develops a corpus of doctrine that is coherent and intransigent. But when it comes to daily practice, how many impenetrable mysteries, how many paradoxes, how many failures and equally unexpected successes!²⁸

One finds help through a certain group. One's conclusion is that this is the necessary road for the transformation of anyone's life. So one finds the apostles of tolerance on one side and the apostles of orthodoxy on the other. Both are possessed of the spirit of dogmatism. The apostles of tolerance are intolerant towards any who do not share their attitude of universal tolerance. The apostles of orthodoxy violate the law of love which their orthodoxy holds up as its standard. Both persecute those who do not uphold their dogmas. "In Leibnitz's celebrated words, all systems are right in what they affirm, and wrong in what they deny."²⁹

It is Tournier's belief that one can be both tolerant and orthodox. "In general, people are either orthodox and intolerant, or tolerant and agnostic."³⁰ Tournier has long felt an inner call to be both tolerant and orthodox. By orthodox he means having a personal evangelistic faith completely subject to the authority of the Bible.

²⁷Ibid., p. 101.

²⁸Ibid., p. 93.

²⁹Ibid., p. 98.

³⁰Ibid.

By tolerance he means a definite renunciation of any attempt to propagate that faith by means of doctrinal argument or controversy.

"Such a conjunction is difficult; it is contrary to our natural inclination, but we can work toward it, and it bears fruit."³¹

Determinism and Responsibility

Working in the borderland of faith and technology, Tournier is faced with certain specific questions. Most psychologists assume that there is always a reason that people behave as they do. By reason, is meant some causal situation occurring prior to the behavior in question. Thus one is confronted with psychological determinism. This view point sees a disturbed person as ill rather than wicked, diseased rather than malicious. Rather than moral judgement and correction, healing is called for.

Tournier generally accepted this deterministic position but with one important distinction. The person always remains free to make use of what he has. Thus, to determinism Tournier added the element of responsibility. In the final analysis an individual still retains complete moral responsibility for his acts, even though one may be not considered legally responsible.³²

Concerning Tournier's attitude toward others, he felt it wise to regard them as determined and himself as responsible.

Examined from without, their behavior may be said to be marked by a total absence of responsibility. So far as Tournier is concerned, he prefers to regard himself as responsible (cf. Reborn p. 118). SIC This makes for kindness toward others and rigor

³¹Ibid., pp. 98, 99.

³²Ibid., p. 118.

toward oneself, which is desirable.³³

It is important to catch the spirit of what Tournier is attempting to communicate when he would regard others as determined and himself as responsible. He is seeking to extend to others the spirit of tolerance. In formulating this view he felt that he was being true to the "spirit of the Gospel."

Suggestion and Faith

Psychologists hold that the principle of suggestion is a natural law of far-reaching importance. This has arisen out of study that has demonstrated that many of our actions have as their necessary and sufficient cause, ideas. Tournier, quoting Baudoin, has defined Suggestion as, ' "the subconscious realization of an idea." '³⁴ Peaston has defined the process as, "ideas which accepted by the mind, even without grounds, tend to actualize themselves and become facts" ³⁵

The question has been raised: is faith nothing but a form of suggestion? Tournier agreed that the majority of the psychological effects of religion are but the effects of suggestion, but he did make one important distinction. The law of suggestion explains the mechanism but it takes no account of the cause. Faith recognizes God's intervention as the cause. So, while suggestion is at work in religious faith, faith itself goes beyond suggestion.

³³Peaston, Op. Cit., p. 77.

³⁴Tournier, Op. Cit., p. 141, quoting Baudoin, Suggestion and Autosuggestion.

³⁵Peaston, Loc. Cit.

Meditation

Meditation is a practice which Tournier has made a daily exercise of at least an hour. During this time he reflects upon biblical passages, spiritual classics, engages in self-examination and seeks guidance for the day ahead, or pursues some intellectual task under God's guidance. He considers his meditation as his first and most urgent appointment of the day. It provides an opportunity for him to be entirely open before God.

Experiments have shown how much of our behavior is determined by the mental images to which our minds are constantly returning. If we bring our minds back again and again to God, we shall by the same inevitable law be gradually giving central place to God, not only in our inner selves, but also in our practical everyday lives.³⁶

As used with his patients, meditation has been shown to have a very therapeutic effect similar to psychoanalysis in some cases. There are however those cases in which unconscious complexes present obstacles that block meditation. In such cases another method of treatment is needed.

Perhaps the richest fruit of meditation is in that it can foster and deepen the quality of faith. A daily habit of placing oneself determinedly before God activates a deep reliance on God. This in turn helps one in facing life with new courage, joy, creativity and gratitude. Faith can then begin the radical transformation of attitudes, values and purpose of self. This in turn can be seen in the changes which are often seen to take place in the body in relation to illness.

³⁶Tournier, Op. Cit., p. 179.

SUMMARY

In The Person Reborn, Tournier called for a vital integration of technology and faith in the treatment of people. Technology by itself can not always work the needed cure. At times there exist factors in the total situation of a patient which mean his physical condition cannot be cured by the skills known to medical science. When science does not recognize this due to its deterministic stance, it does great damage to the treatment of that individual as a person.

Yet religious faith is not altogether innocent in this sense. While perhaps not guilty of holding a rigidly deterministic stance it does at times hold a doggedly dogmatic position regarding the use of technology in the treatment of the person. An example of this may be seen in the following.

Our patients often tell us how unjustly hurt they feel when they are plied with exhortations and advice: "You only have to believe. All you need is will power. Just love others and forget yourself. It's only a matter of confidence." Psychology cures us of this oversimplified view of personal problems. It shows us that they are tenacious and terribly complicated. And these same people who, from the security of their faith and health, are so free with their "all you need is . . ." (which always means: "All you need is to do as I do") would soon discover, if they themselves were assailed by doubt and depression, that things are not that simple.³⁷

So it is important to recognize that both technology and religion can be guilty of depersonalization. The necessary solution is that both work together, hand in hand, each recognizing what the other can do to help the person. There must come a wedding of technology and faith.

³⁷Ibid., p. 36.

Chapter 5

THE HEALING OF PERSONS

The Healing of Persons was the first book written by Paul Tournier. It was originally published in 1940 in Europe. The American edition was published in 1965. In it, Tournier began laying the foundation for what was later to become known as his concept of the medicine of the whole person. This book was Tournier's beginning of a unique integration of psychology and the Christian faith.

His approach to medicine goes beyond mere technical excellence in that he attempts to treat the patient as a person, rather than as a mere case. The crystalization of his thinking relative to the importance of recognizing the patient as a person was published in his book The Meaning of Persons.

It is Tournier's belief that the problems of the patient in his personal life, be they relationships with family, friends, society, the world or with God, are all contributing factors to physical illness. All men struggle more or less consciously with personal problems. These have a considerable influence on their health.

As a result of this, Tournier deliberately restricted the number of his patients in order to give more time and personal attention to those he treated. The Healing of Persons includes many of the case histories of these patients. They illustrate repeatedly how the healing of the spirit is allied with the healing of the body.

The Cry of a Youth

Tournier referred to this book as, "the book of my youth, a first cry torn from my heart by my first experiences."¹ The Healing of Persons came from the crucible of Tournier's early life. Of this time he wrote;

The truth which had struck me at that time was that all men are struggling, more or less consciously, and more or less secretly, with personal problems which have a considerable influence on their health--conflicts, rebellions, negative attitudes, moral failings, and spiritual anxieties. I was concerned, that is to say, with the effect of what goes on in the body, with special reference to the genesis of disease and the processes of healing.²

This interaction of which Tournier wrote is much better understood today, especially due to the work done in the United States in the area of psychosomatic medicine. At the time that Tournier's book was written, very little was known in Europe concerning the work being done by their American colleagues in this area.

However there is a basic difference between psychosomatic medicine and Tournier's medicine of the person.

Psychosomatic medicine is a strictly objective discipline, subject only to the methods of the natural sciences, whereas the medicine of the person takes account, in addition, of facts which are accessible only to the moral sciences. Thus it implies a double view of man--that of the physical, chemical, and psychical phenomena which determine him and which belong to the realm of the natural sciences, and that of his behavior as person, as a spiritual being, free and responsible, involving factors which can be approached only by other methods, which belong to the field of morality rather than to that of technology.³

¹Paul Tournier, The Healing of Persons (New York: Harper & Row, Publishers, 1965), p. xii.

²Ibid.

³Ibid.

Tournier's double view of man has some very important implications for the doctor. In light of this, the doctor's mission can also seem to be twofold. In view to curing the disease, he must make available every technical resource, whether it be drugs or surgery, physiotherapy, advice on hygiene, or psychotherapy. But, the profession remains just a technical science and not truly an art unless the doctor also makes some effort to help the patient to solve the problems that exist in his life.

Tournier feels that this type of ministry, although a second function of the doctor, is still an integral part of the doctor's profession. In this second function the doctor acts not so much as a scientist, as a man. For he acts more through his heart and faith than through his intellectual knowledge. He acts through the love he bears his patient, because of his personal commitment to him, by his personal contact, by the radiation of his own personality.

It is Tournier's belief that such a function has been exercised by the best clinical practitioners--this "beneficent moral influence over their patients;"⁴ but with the great technical progress that medicine is making today, there is danger that the importance of this dual function will be lost. "If ever the patient comes to feel that he has become merely a "case" to his doctor, and no longer a "person," then medicine will have become to that extent less human."⁵

Tournier has called for doctors to help their patients to resolve their personal problems and for them to develop their personal

⁴Ibid., p. xiii.

⁵Ibid.

influence over them. The problem is, How? While science and technique can be taught, moral authority does not come from scientific training, but from one's own spiritual maturity, from the experience of one's own life and from the answers one has found to one's own personal problems through the grace of God.

Tournier desires for doctors to view their patients as persons. In the healing process the doctor can do just so much from his stance of professional healer. To complete the cure and go beyond the treatment of symptoms, he must be willing to come down from his protected position into the personal world of his patient. There, the doctor must himself become an open, vulnerable person.

Tournier's first years of experience in the medicine of the person came as the fruit of his own spiritual evolution, resulting from his contact with the Oxford Group. From this group Tournier gained his use of meditation and prayer which he has so effectively used with his patients. From them he learned the practice of written meditation, "that attentive listening to what God is saying to us . . . in order to conduct our personal lives in accordance with his purpose."⁶ This attitude is reflective of an openness to divine inspiration and of practical obedience which is a part of the Christian tradition. Illuminated by the Bible, such is within the reach of every man, of every doctor who desires to experience this in his personal life and his work.

⁶Ibid., p. xiv.

This means that unlike psychosomatic medicine, the medicine of the person is not a specialty. It does not require so much a scientific psychological training . . . as a certain inner maturity in the doctor himself, the result of laying himself open to the action of grace the medicine of the person concerns first of all the person of the doctor himself. It is therefore a matter of a spirit which can animate any doctor, a deeper relationship which he establishes with each one of his patients, insofar as he becomes himself more fully a person, and insofar as his patients become also more fully person through coming into contact with him.⁷

The medicine of the person is much simpler and universal than psychosomatic medicine.

With the addition of psychotherapists to the hospital staffs this represents but another specialist to the surgeon, one to which the surgeon remains more or less a stranger. So the patient is passed back and forth from one specialist to another, without any reciprocal understanding between these specialists which would enable them to sort out the neurotic and organic components of the patient's sickness, "and to envisage the person of the patient in its fundamental unity."⁸

It is important to understand that Tournier is not attempting to belittle the importance of collaboration between specialists with the surgeon.

But if in addition, the surgeon himself takes an interest in his patient as a person, in the problems of his personal life, of his relationships with his family, his friends, society, and the world, there is then established between the patient and the surgeon to whom he is entrusting his life a vitally important personal relationship for which sending the patient to a psychological specialist can be no substitute surgery is not only a technical discipline, but also an encounter between two persons in the full sense of the term--namely the physical, psychical, and spiritual unity of man.⁹

⁷Ibid.

⁸Ibid., p. xv.

⁹Ibid.

Sick people are grateful for the excellent technical care they receive in the doctor's office and in the hospital, but they still feel a need for a more personal relationship with their physician to rescue them from the spiritual isolation into which sickness so frequently plunges them. Such human contact, in many cases, contributes to their cure. In order to better understand this it is best to look at some of the life examples that Tournier gave in The Healing of Persons.

PERSONAL PROBLEMS

The personal problems that populate the lives of people are interconnected like the links in a chain. These problems can manifest themselves in many ways. Often they manifest themselves in illness.

Most illnesses do not . . . come like a bolt out of the blue. The ground is prepared for years, through faulty diet, intemperance, overwork, and moral conflicts, slowly eroding the subject's vitality. And when at last the illness suddenly shows itself, it would be a most superficial medicine which treated it without going back to its remote causes¹⁰

It is these remote causes that Tournier referred to as personal problems. The problem that the doctor faces is this; the patient who consults the doctor is primarily interested in the illness from which he is presently suffering. He desires to be freed from the "dominant symptom."¹¹ The doctor, on the other hand, recognizes that while he can do much to alleviate the dominant symptom, before the weapons of his arsenal can bear fruit "the reform of men's lives must make as much progress as that made by medical and surgical technique."¹²

¹⁰Ibid., p. 5.

¹¹Ibid., p. 8.

¹²Ibid.

There is a delusion abroad in the world. It is that all one must do is take some wonder-working drug and this will rescue one from the awkward consequences of one's own actions. But what can medicine do to safeguard the health of man, if he, by wrong modes of life, destroys his powers of resistance?

Examples

Dr. Tournier tells of a patient named Armand. Armand first came to Tournier for treatment of depression. Unable to find the moral cause Dr. Tournier confined himself to medication and routine psychotherapy.

A year later tuberculosis was diagnosed as developing. Tournier sent him into the mountains to convalesce. A medical superintendent, when questioned as to whether there was a relationship between psychological depression and the physical problem, unhesitatingly told Tournier of his belief that if one were to systematically check the psychic antecedents of his patients, that one would find that in over half of them, the development of their tuberculosis was preceeded by a depressive phase.¹³

It wasn't until much later when Tournier was able to learn of the life problems of Armand and his wife, that he learned of the moral defeats and difficulties that were behind Armand's psychological problems. Their marriage was not going well. Character differences, mutual lack of understanding and incompatibility had gradually created a chasm between them.

¹³Ibid., p. 19.

Armand, being weak-willed, soon gave way to temptation and tried to fill the void of his heart in dangerous passions and attachments. The injured wife withdrew, playing the role of the innocent sufferer, which only drove her husband further. Increasingly, he led a life of late nights, overwork and domestic quarrels in addition to being very miserable. So he fell victim, first to psychic depression and a year later to tuberculosis. Naturally he took these unsolved problems with him to the mountains.

Armand was a rebellious patient, who took liberties with the sanatorium rules. He left the sanatorium for private lodgings which gave him more freedom. His lack of moral discipline was only increased by the enforced idleness of his treatment in the mountains. This idleness was increased when he returned home from the mountains because of lack of employment. Lacking a true inner discipline served only to multiply the errors of his way of life; and, taking it easy, for him, only served to fatigue him rather than rest him. Idleness and unemployment, more than anything else, brought about a relapse which resulted in his being sent to the mountains a second time. The solution of his personal problems were of prime importance for his physical health. Tournier wrote;

. . . I had formed a deep attachment for Armand. He had realized that the solution of our moral problems is of prime importance as far as our physical health is concerned. As a result, his second sojourn in the mountains was quite different from the first. Armand had become a willing patient. His condition improved rapidly. On his return he was able to re-establish harmony in his married life. He looked for employment without delay, and this time his work helped to confirm the moral reformation that had taken place in him.

Since then his health has been good.¹⁴

. . . it is not enough to cure a tuberculosis patient; it is necessary at the same time to help him to acquire that quality of life which will assure his temptations, and true discipline.¹⁵

In the treatment of Armand, technical excellence was not sufficient but, when coupled with a complementary treatment of the person, success was realized. This is a very crucial truth that must be realized when working with people. Doctors, counselors, psychologists, psychiatrists and clergy are trained in helping people with a high degree of technical competence. However, if one does not learn how to offer the "treatment of the person" to them, as Tournier speaks of it, then one is guilty of the gross depersonalization. He particularly cautions the medical profession. Tournier has written very pertinently to this point. However, the application of what he says is obvious not only to the medical profession but to the various helping professions as well.

The climate that the medicine of the person requires is only fully established when the doctor comes down from his scientific pedestal and meets his patient man to man, finding spiritual communion with him.¹⁶

A man named Louis went to Tournier, complaining of mental fatigue, loss of memory, palpitations and dyspnea. A urine test showed that he was diabetic. Being satisfied, Tournier did not pursue the matter further.

One day Tournier was urgently called to Louis's home. Tournier feared a diabetic coma, but instead found that Louis was suffering from acute depression. He was flat on his back and most unwilling to talk.

¹⁴Ibid., p. 20.

¹⁵Ibid., p. 21.

¹⁶Ibid., p. 57.

The manner in which Tournier handled this situation displayed a sensitive example of trust, communion, confession, dialogue and recognition of the person all of which involved a high degree of risk of the part of Tournier.

"I don't know what trouble you are in at the moment," I said to him, "but I do know that there are moments in a man's life which may be decisive turning points. Moments of crisis, in which he may be tempted to run away from himself, to add one more defeat to his life in order to hide other defeats; or else he may, on the contrary, begin to be really honest with himself, have the courage to make a frank reckoning with himself, to accept the consequences, and to mend them in order to start again an entirely new life."

I spoke to him of my own experience--of how in the sight of God I was able to examine my own life clearly, to admit to myself and to others the compromises which I was hiding from both myself and them, and to find the strength to set my life in order, so as to give it a quality which must still be purged daily before God, but which provides the solution to the problems of my life.¹⁷

As a result of this Louis opened his heart to Tournier. He had started to work in order to help the family. Because of success he became bold and began taking risks and playing fast and loose. When, because of illness, financial difficulties arose, the temptation was there. His boss did a great deal of traveling away from the office and trusted Louis. Consequently Louis began to borrow money, always with the intention of replacing it. But, one thing led to another and he found himself deeper in debt to his employer. "From then on his life was nothing but worry, moral isolation, and fear of discovery."¹⁸

It was at that time that he went to see Tournier. Tournier informed him that the functional disorders from which he was suffering were due to diabetes. Consequently Tournier had treated him for years in the classic fashion. Finally the day came when it was no longer

¹⁷Ibid., p. 58.

¹⁸Ibid.

possible for him to hide what he had done. He needed several thousand francs to square things. Louis talked with Tournier for a long time. Through this Tournier spoke to him of his own life and his shortcomings.

Two weeks later Louis visited Tournier in his office. He had decided to confess the entire thing and get it out in the open. He made a complete confession of his life to Tournier. This threw a new light on the causes of his diabetes. While Tournier's technical competence in treating Louis was adequate for diabetes, it did not bring healing to the underlying problems.

When Louis left Tournier's office that day, "he had really encountered Christ and found the grace of God."¹⁹ He was ready to face the justice of men and saw that the first manifestation of his new life would be to face the consequences of his past life.

This new life and the encouragement of Tournier helped him through the next phase of his life. Soon after he was arrested. Tournier was able to intercede and testify to the changed life. Because it was his first offence he was set free, to face the long trial of unemployment and poverty, imposed upon him by an unforgetting society. Yet without family, home or resources he continued his spiritual growth daily and was soon helping other people find solutions to their difficulties.

¹⁹Ibid., p. 59.

MEDICINE AND THE PERSON

In the second section of this book Tournier dealt with the relationship of medicine and the person. Much of this section was repetitious, serving to reinforce and clarify his thinking concerning life problems. Consequently I chose to deal with certain key emphases of Tournier which appeared in this section. The reason for this is that an understanding of these emphases will further one's understanding of Tournier's thinking relative to dealing with life problems and bringing healing to the person.

Sin

As stated earlier in this paper, Tournier has been criticised by both his colleagues as well as theologians. Tournier has written in numerous places that he claims to be neither a theologian nor a philosopher but merely a physician who has attempted to accurately share with his fellow man; that which the Lord has given him. It was significant that this section had some very clear statements by Tournier concerning sin. These statements were representative of his thinking throughout the book. One also recognized that in his later works he had somewhat mellowed in this position, yet his thinking here in this book is representative.

Tournier's recognition of sin stems from the relation that is seen between sin and disease, as it appeared to him in his own profession as a doctor as well as it appeared in the Bible. Tournier recognized that Jesus sought to avoid the connection between sin and disease. Yet at the same time Tournier claimed that as a doctor one

dare not deny the reality of sin and the consequences that it can have on physical health. For in doing this, science destroys man's sense of moral responsibility. "The present state of the world shows where that leads."²⁰

Tournier wrote that there are two points of view from which life's problems may be seen. Both are true. The one is the scientific explanation and the other is that of moral responsibility.

It is our logic which sets them over against one another, when in fact moral responsibility does not rule out the scientific explanation any more than the latter rules out moral responsibility.²¹

Soul-healing

Above all Tournier's deep concern is the deep healing of men's souls. For this to take place souls must be brought in contact with Christ. This is Tournier's ultimate thrust, for outside of that he wrote that one's efforts would be incomplete and the results indecisive. "The conviction of sin is not a thing we acquire by being told about it."²² Tournier reflecting back wrote;

I had not yet experienced a true conviction of sin. I experienced it one day when I met some Christians who talked to me about their own sin, and their own fellowship with Christ.²³

It should be noted that these Christians spoke not to Tournier of the past but of that which they were facing in the every-day arena of life.

²⁰Ibid., p. 227.

²¹Ibid.

²²Ibid., p. 229.

²³Ibid.

Confession and Communion

Two things which Tournier has made integral parts of his ministry are confession and communion. It is Tournier's belief that psychoanalytical investigation has come, in part because of the failure of the church in the care of men's souls.

This failure is especially serious in Protestant countries where the practice of private confession . . . is extremely uncommon. Protestantism, with its intellectual, didactic tendency, has concentrated too exclusively on preaching and collective action. I think that in order to be true to its mission it ought to recover the sense of the individual cure of souls. Seed is sown broadcast, and this is how the Word of God is sown. But if the terrain is to be favorable it must be plowed. This preparation of the ground can only be done when two souls meet face to face.²⁴

Tournier has also written that the Catholics are not without blame at this point.

True confession is not an easy thing. There are formidable barriers that block its way. When confession comes too easily it may not be true. So one must be wary of the confession that comes too easily. "An authentic confession is always a hard struggle--often as much for the confessor as for the person confessing."²⁵ Freud has referred to these barriers as censorship.

Some analysts have been led to deny the reality of sin in their attempt to overcome these barriers. To set the patient's mind at ease they assure him that he may recall any "memories, actions, feelings, or associations of ideas without incurring any moral criticism in consequence."²⁶ However it is not so much this moral neutrality that wins the confidence of the patient. It is rather the "attitude of

²⁴Ibid., p. 232.

²⁵Ibid., p. 237.

²⁶Ibid.

patient understanding"²⁷ which the analyst displays towards the patient.

But Christianity has declared for centuries that there is another way of overcoming the resistance of censorship and building confidence. Rather than denying the fact of sin, it recognizes sin for what it is. In addition it shows that while God abhors "hidden sin"²⁸ He is always ready to accept the confession of the repentant sinner. Thus one is able to find at the foot of the Cross, deliverance from the formalistic judgement which the psychoanalyst is trying to achieve. Christian confession, then, leads to the same psychological liberation that the best psychoanalytical techniques lead. But because of its recognition of the sin factor its results are much more satisfactory.

In reality there are two censorships. The one brought to light by the analysts, tries to prevent the return of a repressed memory to the field of consciousness. The other tries to prevent the confession of this memory in the presence of another person.

To the first of these censorships are due the astonishing gaps we often observe in our patient's anamneses when in all sincerity they forget important facts in their own life histories. But true liberation comes only from victory over the second class of censorship, that of confession. Furthermore, there is a close connection between the two kinds of censorship. As soon as a person finds the courage to confess before another person everything that is in his field of consciousness, he sees other repressed memories returning to consciousness. It is in this way that the continued practice of meditation and of confession brings about a progressive extension of the field of consciousness. It is to be noted that this extension is exactly the treatment of neurosis advocated by Freud.²⁹

²⁷Ibid.

²⁸Ibid.

²⁹Ibid., p. 238.

An atmosphere of real trust is absolutely necessary to overcome the resistances of censorship. Nothing is more conducive to creating this atmosphere than the communion which is established between two people who enter the presence of God together.

If I climb down from the pedestal of scientific knowledge and moral authority on which my patient has placed me, if I present myself to him as man to man, and tell him honestly about my own difficulties, failures, and sin, I shall help him far more than by all my advice to him to overcome the resistances of censorship within himself and to show himself as he really is.³⁰

Such is the importance of confession and communion, weapons which would not be considered a part of the average doctor's arsenal.

Guided Meditation

Another important weapon in Tournier's arsenal is his use of the guided meditation. This is a practice that came from his relationship with the Oxford Group. It had a profound influence on his life. Consequently he saw the potential for its use with certain of his patients. Tournier also used this in conjunction with confession.

The exercise itself is simple enough. Its use is based on the premise that there are repressed memories, sins, etc., that unless brought out into the open and dealt with, slowly secrete a poison into the system which in turn eventually affects one's health. Sometime the problems are known to the person but that person has been unable to deal with them. Armand and Louis are examples of this.

The patient is asked to set aside a time wherein he can quietly and uninterruptedly ask God to show him the things in his life

³⁰Ibid., p. 240.

that are contrary to His commands. During the meditation he is asked to write down all that comes to his mind in this connection.

Meditation, coupled with confession, brings up all kinds of repressed memories. Once they are in the open they can be ministered to. There is a problem here that Tournier admitted. Tournier found that it was very easy for the psychologist in him to begin taking over as these discoveries were brought out by patients. One patient pointed this problem out to him.

. . . . I found the psychologist in me gradually taking precedence of the spiritual director. She has since pointed out my mistake, and recalled the period when she was there in front of me as one soul confronting another, and not as a "case" in front of the doctor. She felt the need to get back on to the spiritual level, so as to be able to make a still more searching confession without having in the back of her mind the fear that she was becoming an object of psychological rather than religious interest to me.

Every time we turned back into the path of true confession instead of losing ourselves in a maze of interesting but inexhaustible subtleties, we touched the vital points which were the key to real liberation.³¹

SUMMARY

The Healing of Persons came as the cry of a youth. In this book Tournier shared some of his discoveries about persons as they related specifically to medicine. However there is a broader application of Tournier's thinking than just in this one field.

Anyone working in the full-time Christian ministry or in one of the many helping professions can learn from Tournier and his concern for the person. In training for the ministry, or helping professions, one is given the very best technical training possible. Too often one

³¹Ibid., p. 235.

is not trained in ministering to the person. One is however trained as a specialist in one's profession. The same danger then exists that the person may be lost in the shuffle from one specialist to the other, each attempting to minister in their given area to that particular case.

If one truly desires to enter into the ministry of the healing of persons, then one must recognize that while technical competence is good, much more is needed. One's concept of person will directly influence one's success in this work.

To treat a man is to treat him, therefore, in his entirety. It no more involves neglect of his physical and psychic needs in favor of his spiritual needs, than neglect of his spiritual needs.³²

It means, see the person.

³²Ibid., p. 136.

Chapter 6

A PLACE FOR YOU

A Place For You was published in Europe in 1966. The American edition was published in 1968. This is an important book. It is a personal statement of Tournier's faith and life philosophy written as he was recovering from a near fatal heart attack. The book was sub-titled "Psychology and Religion," and as such was a late statement of Tournier's views concerning the integration of psychology and theology. Perhaps the most important section of the book is that which dealt with Tournier's "two movements" theory of motivation as seen in the two gospels of psychology and Christianity.

The book reflected Tournier's own struggle as he moved to a new place in life. It also returned to a problem which he had previously dealt with in To Resist or Surrender and somewhat in The Strong and the Weak. The problem that Tournier presented might be viewed as an unsolvable paradox. "Man must constantly choose between aggressive pursuit of his own ambitions and a self-denying devotion to the service of others."¹

The most important part of the book was found to be unit two, "The Two Movements." It was there that Tournier gave some of his most mature thinking concerning a possible integration of psychology and

¹Gary Collins, "The Books of Paul Tournier," Journal of Psychology and Theology, I, 2 (April, 1973), 29.

Christianity. Unit one, "The Place," might better have been titled "The Pathology of Deprivation of Place." This unit very carefully laid the necessary groundwork for unit two. Unit three dealt with the very necessary problem of support.

THE PATHOLOGY OF DEPRIVATION OF PLACE

To exist as human beings we have to occupy a place, a living place. It is natural for one to invest one's energies into one's place, to become attached to it and even to grow fond of it. This place supports and gives stability to one's life. When one must leave that place, be it an actual building or a state of health, the sense of loss begins to set in. Many varied feelings may arise, which all arise for the same reason. "We are losing our place."²

Somewhere to be

A young student, with whom Tournier had invested much time, once remarked, "Basically, I'm always looking for a place--somewhere to be."³ This young man was expressing what many people have expressed. People are looking for a place. What the young man was looking for and hadn't been able to find was a genuine community into which he could really fit.

Some find the place that they are looking for in suicide. For is not suicide, for many young people, but one more way of looking for

²Monroe Peaston, PERSONAL LIVING: An Introduction to Paul Tournier (New York: Harper & Row, Publishers, c. 1972), p. 82.

³Paul Tournier, A Place For You (New York: Harper & Row, Publishers, c. 1968), p. 9.

a place which they have vainly sought on earth? People have a need for a place that they can really fit into. "All our experiences, emotions, and feelings are indissolubly linked in our memories with places."⁴

Man marks the stages of his life more by places than anything else. To understand a man, one must follow him into all the detailed places of his life as he describes them. Through places and their meaning to the individual, one can understand people, for every place has a symbolic significance for each individual.

Deprivation

Man has a deep and vital need for a place.

Where, then, does the need come from? I believe that in fact it is a manifestation of a need to live, to exist, to have a place in life. Life is not an abstraction. To exist is to occupy a particular living space to which one has a right To exist is to have a place, a space that is recognized and respected by others.⁵

There is a particular anxiety deep in every man's heart, Will I find my place? To be denied a place is a denial of one's humanity. Without a place that belongs to him, man is no more than a thing, treated by everybody without the respect due to a person.

What Tournier has described is the state of mind of the person who is without roots, who for some reason or another has not succeeded in putting down new roots. To be rootless in fact is not nearly as serious as that of being affected by the psychological complex of rootlessness. There are also many who are spiritually rootless. "They are frequently the children of very religious, very intolerant parents,

⁴Ibid., p. 14.

⁵Ibid., p. 25.

confident that they have a monopoly of the truth."⁶ [SIC]

Tournier has noted that frequently the complex of rootlessness goes along with the vagabond complex. One having this unconscious obstacle in one's make-up wanders from one place to another, be it jobs, philosophies, social circles or churches without ever experiencing any lasting peace.

Ultimately Tournier believes that men are looking for a place of perfection, an unknown place where one may hope to find the answer to all one's problems, dissatisfactions and doubts. Such a place of perfection does not in fact exist in this world.

It is our home-sickness for Paradise. The place we are all looking for is the Paradise we have lost. The whole of humanity suffers from what we might call the "Paradise Lost" complex.⁷

Biblical Perspectives

In the beginning, the Bible shows man as being placed in the garden of Eden. In the beginning man was given a place and purpose. In being driven out of Eden man was committed to a life of endless wandering. It is because of this that Tournier views the story of civilization as man's attempt to make a place for himself. But civilization still fails to rescue man from his anxiety.

Part of man's need for a place and his attempts to fulfill this may be seen in the attempts of the Israelites to localize the universal God, under such leaders as Moses, David and Solomon. The universal God was too big for them. They needed a place where they could at least find him and worship him. In this there existed a conflict and a

⁶Ibid., p. 32.

⁷Ibid., p. 38.

problem. Either God was too rigorously localized, too rigidly limiting God, or God was seen to be too universal, creating the danger of pantheism. Man's attempt to localize God is an outworking of his need for place. The solution is that while God is universal, God chooses to localize himself. An example of this was noted in Christ's mission which was universal but undertaken in a localized manner. In this may be seen the universal significance of localized places. God is everywhere but he reveals himself in and through particular places. This has been noted in the fact that the Bible makes a great deal out of places, names and events.

Our Places Change

Man needs a place to which he can be attached and rooted. When disruption of the place which man occupies in normal circumstances occurs, man can suffer. Especially is this true if this disruption goes beyond his normal capacity to adjust. When a man becomes adjusted or attached to a place, he becomes one with it. Changes of place can then become very disruptive. Examples of this can be seen in what occurred due to the Copernican revolution, the work of Galileo or Luther and Calvin, and the industrial revolution. In these changes man lost his place; even now he is losing his place due to our technology and the threat it has brought to him. To be welcoming and acceptable a place must have a past. These new places do not.

The Healing of Persons

Tournier has applied the concept of "place" to the problem of physical and psychic sickness and health. He has observed that some of his patients actually reject their own bodies in times of illness.

This in itself is symptomatic of a more general rejection of life. It is the task of the medicine of the person to help the patient towards reconciliation with his body. For the body is the most basic place one may have.

Tournier views health and disease as places. The healing of persons involves helping people to find a new place and adjust to that place, i.e. moving from health to the place of disease, and then to help them back from disease to health. Says Tournier,

. . . to a certain extent all our patients are also people who have lost their place, people in search of a place. They need medicines, it is true, but they also need to be welcomed back and reintegrated into society.⁸

According to Tournier this involves a double barreled approach to healing, recognizing the double need of all patients for the best technical skill and for personal contact. Each need is just as important as the other, for it is this type of healing that truly recognizes the person. Those who say, "Just pray and everything will be all right," are just as guilty of a cold, impersonal, de-personalistic disregard for the person as the doctor who says, "It's just nerves." Neither of these approaches comes anywhere close to "giving a place to those who have none!"⁹ For until a patient has found a real place he is incapable of establishing himself in another one.

⁸Ibid., p. 76.

⁹Ibid., p. 79.

THE TWO MOVEMENTS

In the eyes of the public there exist two gospels, the gospel of psychology and the gospel of Christianity. It is Tournier's belief that the so-called differences are not differences of conflict but complementary differences that need to be recognized.

Two Gospels

The problem of conflict that is seen to arise in the arena between psychology and Christianity often arises out of contradictory convictions that people attribute to the two sides. The conflict exists more in the minds of people than in actual reality, according to Tournier. The goal of the psychiatrist is to remain morally neutral, contrary to popular opinion.

There then exists a seeming conflict between psychology which calls for a person to become attached and the Bible which calls for one to remain unattached.

So while the psychologist attempts the difficult task of giving a place to those who have none, of reactivating the atrophied affectivity of those who are alone, of giving back to the neurotic the capacity of enjoying earthly pleasures, the Church teaches them disdain of such things, and detachment from them.¹⁰

So, in the eyes of the public there appear to be two gospels. Tournier has pointed out that such is the case even in the eyes of many doctors and theologians. In their eyes there are two gospels, the gospel of self-fulfillment and self-assertion and the gospel of abnegation and meekness, namely, the gospel of psychology and Christianity. Tournier

¹⁰Ibid., p. 91.

has written that these two places are not contradictory but complementary.

Two Movements

In terms of place, psychoanalysis may be represented by the phrase, "looking for a place," and Christianity by the phrase, "leaving a place."¹¹ Returning to the student that Tournier introduced at the beginning of the book he made an interesting analogy at this point concerning the life of Abraham. Whereas the student was suffering from a vagabond complex and needed a place to be liberated, quite the opposite was true of Abraham.

One thing, however, struck me: there was in fact a radical difference between Abraham and the student, namely that Abraham had a place, whereas the student had none. Abraham, as we saw, had an excellent place--the high civilization of Chaldea. The student was looking everywhere for a place because he had been denied one.¹²

It is Tournier's belief that there exists in all things a time for attachment and a similar time for detachment. If one stage is not successfully completed, the way for advancement to the next will not be prepared. Before leaving a place, one must first have it. One cannot abandon something he does not have. Problems arise when one is told to renounce something which one has never had, and one tries to do it. The doctor tries to give the deprived that which they have lacked, while the minister addresses his call of detachment to those who have in abundance. Failure to see these two movements in their proper perspective sees the two working hand-in-hand.

The conflict arises when one tries to give without having. If

¹¹Ibid., p. 97.

¹²Ibid.

children, when growing up, are not allowed to be real people they will not become real people. The conflict may be seen more clearly in the question of self-defence versus non-resistance. If non-resistance is a conditioned, automatic reaction it holds no moral value because of repression of capacity. To hold moral value it must first have been preceeded by the ability of self-defence and then that ability must still be present. Its moral value comes from being able to overcome that ability. Otherwise there is no means to know if one's non-resistance arises out of courage, such as Christ in the garden (Matt. 26:53-54), or cowardice.

Premature Renunciation

Is it possible to renounce something prematurely? This was Tournier's belief. Self-assertion must come before self-denial. One must fight before one renounces or one's renunciation is only capitulation and betrayal. One must be capable of revolt before one can repress the desire to revolt.

Psychoanalysis has revealed to us the tragic and indestructable link between hate and love. He who dare not say no, cannot really say yes either. All those who preach love and self-denial ought to learn that fact. To the child his parents seem godlike. He cannot tell them of his hate and refusal, and the repression which results becomes for the rest of his life an insurmountable obstacle to self-giving, even in marriage or in religion. Here are the words of a woman who was very conscious of this: "I should like so much to be able to give myself completely, but I feel incapable of doing so!" So one must live through the first movement if one is able thereafter to take up the second successfully. The great risk if one tries to urge someone to be loving and forgiving is that he will pretend to love and to forgive.¹³

¹³Ibid., p. 120.

Premature Abdication

Tournier has written that practically it is not possible to renounce something which one has never possessed. Too often one renounces something of which one has no knowledge or experience. True renunciation is not so much renunciation of the thing as it is renunciation of the desire. To abdicate something when one knows nothing of what one is abdicating is to give up nothing. The two movements have been reversed. St. Francis lived in the lap of luxury before espousing poverty. St. Augustine lived a life of frivolity before giving that up. They could speak of renunciation because they had tasted deeply of the joys which they later renounced. But this leaves Tournier at a delicate point.

You may be wondering if I am not going to get round to urging people to sin, so that they will be in a position to renounce their sin afterwards. Formulated in this way, the law of the two movements would be an absurdity, since everyone sins. "None is righteous, no, not one" (Rom. 3:10).¹⁴

The first movement is not the fact of sinning but the intense, overwhelming and humiliating emotion that accompanies the conviction of sin. One must have a place before one gives it up. Seen in this light the first movement is a necessary but provisional stage that prepares the ground for the second movement.

The Second Movement

According to Tournier there is then truth in both gospels. The problem then lies in how they are to be synthesized and their contradictory natures overcome. Tournier has seen the synthesis as

¹⁴Ibid., p. 129.

recognizing that there are times when the subject must be helped to assert himself and times when the subject must be helped to deny himself. There is a time when psychology is indicated and a time when soul-healing is indicated.

The first movement is then a matter of preparing one to go on to the second movement. Tournier views the task of doctors as that of helping a patient to make the first movement in order that the second movement might be made possible.

Some view the first movement (psychoanalysis, etc.) as an end in itself. Tournier views it as a beginning--a springboard to the second movement (the gospel of renunciation). The first movement helps a person to have a place from which to move on to the second movement.

Herein lies a danger. For if one does not move on from the first movement to the second movement he becomes a prisoner of the first and lost in it. On the threshold of the second movement one is faced with the necessity of letting go. In the final analysis, authentic abandonment can never be imposed from without. It is valuable to the person only if it is spontaneous, if it comes from the heart, from an inner conviction and a free decision. The power for true renunciation comes from God.

SUPPORT

One cannot move forward without leaving something behind. But in moving forward one must first have a place to leave. In moving from the first to the second movement Tournier found a new problem, one which needs a special type of support.

The Middle of the Way

It is not enough to deal with what can make a man let go of something very important. Tournier realized that there also existed another different yet similar problem. What is it that holds a man back and stops him from letting go? He learned that many of his patients seemed to suffer from what he called the anxiety of the middle-of-the-way. In jumping from the first movement or support to the second movement or support there is a neutral space which frightens and sometimes scares people from making this jump. The middle-of-the-way anxiety explains why there is a place in the psychotherapeutic cure where the anxiety increases before it diminishes. There is a past security that must be left before the new security can be found.

In a sense one is like a trapeze artist who in passing from one trapeze to the next momentarily is suspended by nothing over seemingly endless space. At the start the patient leans upon point A. At the end the patient leans upon B. In between one leans upon nothing. So there appears in the mind of the patient anxiety which is the manifestation of hesitation in the mind over what behavior to adopt. There exists a division of the mind because of a zone of uncertainty.

It is here that Tournier re-emphasized his law of place. "One must first have a place in order to be able to leave it."¹⁵

In the same way, one must first have a support in order to be able to jump. One cannot jump without a spring-board or some solid support from which to take off. One must start from a strong support in order to make a successful jump--even to risk a jump at all. The trapeze artist must first have a firm grip on his trapeze before he lets go of it. He must be able to handle it skillfully

¹⁵Ibid., p. 163.

and easily; he must be sure of himself. Then he can make the jump. It is obvious, then, how wrong it is to urge self-abandonment of faith upon a person who has had no human support. One is trying to get him to let go of the precarious support to which he is clinging, and he clings to it just because it is precarious and does not give him the security he needs before he can jump.¹⁶

It is Tournier's belief that for himself, God can act as his sustaining support in mid-swing. Having come this far Tournier has pointed out that man's problem is not just to find a place but his own true place, the one God wills for him.

The Need for Support

Tournier has pointed out that all this goes to show the tremendous need that all men have for support. We all lean on those around us for support regardless of who we are. And as Tournier has pointed out, it is often those who need support the most who are the ones who receive it least and have to give it the most. Such a lack of support can create problems. All men suffer from the fear of being left without support. So even when one has plenty of support one goes looking for more.

What Support

All men look for support whether it be in the past or in the future. Tournier sees man's need for support met in Christianity. It is able to give to man a double support, from the past with its historical foundations and from the future with its promises.

The importance of the conjunction of the two movements is easily seen. Before one can launch outward one must have solid support

¹⁶Ibid.

behind. But even then the best specialist has not finished his task if all he has done is to provide the support of his scientific knowledge. The task of the doctor does not stop with the giving of therapeutic agents but must also include the giving of needed support to those who have been injured. The same line of thought may be carried over into the professions of counselor and minister.

Tournier has written that true support is not a matter of strength as some would think. One of the lessons that Tournier has learned is that one can be of support to others "not only in spite of, but even because of our own complexes"17 In searching for support people need a place where they can be completely sincere and feel themselves completely free. Such can happen only in an atmosphere of honesty and transparency tempered with mutual trust. This is what Tournier meant about one's own complexes being a source of support.

Divine Support

"All men are looking, in fact for God's support. Some are quite aware of the fact; in others it is only a vague nostalgic longing."18 All men are looking for an absolute support or place. That obviously can come from only God.

It was at this point that Tournier recognized that the "Paradise Lost" complex was also a "lost support" complex, "an anguished feeling experienced by all men, that they have lost the support they needed in order to live."19 Here again only God can

17Ibid., p. 190

18Ibid., p. 197.

19Ibid.

provide that true support.

There is no strength greater than that of God to help us to let go of the past, and to escape from its bonds. But that past was in fact the strong support that God gave us to help us to leap forward towards him.²⁰

All places God gives as supports are places which he knows we need.

The Problem is Still Difficult

In the end it was Tournier's contention that the doctors and the theologians need each other. The doctor tries to remove physical obstacles, the psychologist tries to remove the psychic disturbances and the theologian tries to remove the spiritual obstacles. From Tournier's experience the best results have come when the doctor and theologian or minister overlap their work. There has however existed a barrier preventing this from happening. Both sides are overly critical of one another. This mutual criticism must be brought out into the open and liquidated if real dialogue is ever to begin.

Such a joint working of professions would go a long way towards helping people as they are faced with the problem of deciding between self-assertion and self-denial. Perhaps then they will be able to sort out whether a person is acting because of the demand of God upon his life or merely at the suggestion of psychological complexes.

²⁰Ibid., p. 201.

SUMMARY

Tournier has formulated what he has referred to as his "law of place."²¹ Man must first have a place before he can leave it.

Psychology and Christianity can help in finding this place.

It is Tournier's belief that with the two movements one can comprehend the total picture of man as seen in the light of scientific psychology and the Bible. There exists in all things a time for attachment and a similar time for detachment.

This was Tournier's attempt to resolve the truths of psychology and the truths of the Bible. His theory of the two movements is a good attempt at a solution, but even Tournier has not been able to fully resolve the problem himself.²²

²¹Ibid., p. 163.

²²Collins, Op. Cit., pp. 75, 78.

Chapter 7

SUMMARY AND CONCLUSIONS

Dr. Paul Tournier's contributions in bringing an integration to the fields of psychology and theology are beyond measure. From the crucible of his life has come wisdom and understanding that have touched many people on this globe. In developing his concepts or philosophy of counseling, Tournier has done much to counter the increasing depersonalization of medicine by bringing the issue of the 'person' back to the forefront.

Each person is a separate and unique person. The problem that Tournier faced, as does any counselor, is in separating the person from the personage. Person and personage are intimately bound together. In the search for the person, the personage is often confused for that which is the person, thus confounding the problem. The key lies in realizing that man is a dynamic and living being, not a static and easily categorized one. In counseling it is of the utmost importance to bear in mind that one must seek to find the person amidst the camouflage of the personage. It is far easier to see the personage and stop there; to see an it rather than a thou-person. This is the problem that the medical profession is faced with, depersonalization. Likewise the counselor that does this is guilty of the grossest depersonalization and lack of regard for the person.

It is Tournier's belief that all truth is of God. He is

consistent with this belief in attempting to integrate the truths of psychology and theology. Tournier has done a great service in having recognized that technology can not always work the needed cure. At times there exist factors in the total situation of the patient which mean his cure is beyond the scope of medical science. Science, in not recognizing this from its deterministic stance, has done great damage to the treatment of that individual as a person. Yet religious faith is not altogether innocent in this sense. While perhaps not guilty of holding a rigidly deterministic stance, it has maintained a doggedly dogmatic position regarding the use of technology in the treatment of the person. This is true particularly in the area of the treatment of the psychic disturbances, great or small. In this sense both science and religion are guilty of depersonalization. Each in his own way has refused to treat the person in his entirety.

Whether one is trained as a medical specialist or a specialist in counseling or full-time Christian ministry, etc., one is given the very best technical training possible. Too often, however, one is not trained in ministering to the person. One is trained, rather, as a specialist in one's profession, each profession ministering to a special area in an individual's life but not ministering to the individual in his entirety as a person. Thus the person very quickly becomes an it in the shuffle back and forth between one specialist to the other, and very soon the person is lost. If one truly desires to enter into the ministry of the healing of persons, then one must recognize that while technical competence is good, much more is needed to treat the person. One's concept of person will directly influence one's success in this work. To treat a man is to treat him in his

entirety. This no more involves the neglect of his physical and psychic needs in favor of his spiritual needs than it does the neglect of his spiritual needs. It means, see the person.

One area in which such an understanding of person can help is in relation to Tournier's law of place. Every person is looking for a place, somewhere to be. Man has a deep and vital need for a place. There is a particular anxiety deep in every man's heart that asks, Will I find my place? To be denied a place is a denial of one's humanity. A total understanding of the truths of psychology and Christianity can be of immense help in understanding this. Furthermore an understanding of the two movements can help one comprehend the total picture of man as seen in the light of scientific psychology and the Bible.

CONCLUSIONS

As a result of this study concerning Paul Tournier's philosophy of counseling this writer has arrived at several conclusions: (1) That Tournier's philosophy of counseling is firmly based upon his concept of person. (2) That Tournier's concepts of dialogue, communion, confession and meditation are based on his understanding of person and personage. Furthermore that these concepts are valid and can be potentially viewed as very useful when understood and used within Tournier's frame of reference. Otherwise there is danger that they might become just another set of tools to fill the specialist's tool kit. (3) That in talking about oneself, the counselor places oneself alongside the client as a fellow-human. One is confronted with the same problems which are common to humanity. While such a methodology has not been the norm, used within Tournier's

frame of reference and with the limitations that he has placed upon it, such method can be of invaluable help. (4) That in talking of oneself, one conveys to the client that he is not alone. He is not extraordinary or uniquely different. The one to whom he is speaking has experienced the same or similar situations. Such method can help in promoting openness in the counseling situation. (5) That such procedure as aforementioned gives to the client a ray of hope that he might not otherwise have. (6) That there is the chance that the experience of another might contain a specific pointer to another person, who is faced with the same or a similar situation. (7) That such a practice can do much to reinforce and build the relationship between client and counselor. The quality of the relationship has been noted to have an important bearing on the usefulness of the healing process. (8) That talking of oneself in the counseling process is important in that what it says about the counselor's attitude and expectation. Not only does it create mutual bonds of common understanding, but it shows confidence and expectation of the client, that he, too, can find a way out that will be as mutually beneficial for him. (9) That in using such a procedure there are two important qualifiers, i.e. timing and focus. First this procedure is not to be recommended in the early stages of counseling. Talking of oneself must be properly timed. Secondly, in talking of oneself, it must be in relation to the client's needs. It must be pertinent and not done in a condescending manner.

Recommendations for Further Study

From this study have come the following recommendations for study: (1) That further work be done concerning Tournier's concept of the medicine of the whole person and its implications. (2) That further work be done in tracing Tournier's law of place and two movements theory and their implications for the integration of psychology and theology. To Resist or Surrender, A Place For You and The Strong and the Weak would give one some help in this area. (3) That further work should be done seeking to compare and contrast Tournier's concepts of person and personage with Martin Buber's I-Thou concepts. (4) That further work should be done noting Tournier's influence on the relational theology movement. (5) That further work should be done in discovering the influence of Jung's idea of the mask or persona on Tournier's concepts of person and personage. (6) That further work should be done on a detailed biography of Tournier's life and works.

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